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# NATIVE AMERICAN TIMES

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## Red Earth Festival concludes

Two fancy dancers prepare to dance in the streets of downtown Oklahoma City June 5 during the parade that opened this year’s Red Earth Festival. The parade featured dancers in full regalia, tribal princesses, drum groups, performers and groups representing various tribal programs. The festival included more drum groups than ever before and featured even more food choices for the enjoyment of festival attendees and participants. The Art Market was also completely booked this year, with nearly 200 artists who displayed and sold a variety of works, from beadwork and basketry to paintings and pottery. The festival wrapped up with the presentation of dance awards June 7.

NATIVE TIMES PHOTO / LISA SNELL

## Sovereignty Symposium: Tribes should act now to comply with new SORNA

By JoKAY DOWELL

Native American Times

OKLAHOMA CITY – Academics, tribal members and state and tribal officials addressed several topics of importance to Indian Country last week at the 22nd Sovereignty Symposium held in Oklahoma City.

Among the many discussions ongoing throughout two days of workshops was that of sex offender tracking.

Saying he did not want to see Indian Country become a haven for sex offenders in hiding, Robert Don Gifford, assistant U.S. attorney of the Western District of Oklahoma spoke of the importance of tribal leaders acting now to comply with new guidelines under the Sex Offender Registration and Notification Act, which are intended to improve national standards for sex offender registration and notification. SORNA became law under on July 27, 2006, under the Adam Walsh Act, named for the boy abducted from a mall in Hollywood, Florida, on July 27, 1981, and later found murdered.

“There have always been laws on the books. Historically, states have been allowed to handle their own registration but not everybody was on the same page, allowing sex offenders to disappear,” Gifford said.

SORNA requires states to conform their registration and notification programs to the new federal programs by July 26, 2009. The deadline for tribal implementation has been extend-

See **SORNA** Continued on Page 3

## Okla. gaming revenue rises by double digits

By MURRAY EVANS

OKLAHOMA CITY (AP) – National Indian Gaming Commission figures released Wednesday indicate that tribal gaming revenues in Oklahoma and two adjoining states rose to more than \$3 billion last year.

The commission announced the figures at a gaming conference in Washington, D.C., and the two Oklahoma regions tracked by the commission showed the strongest growth in the nation.

The Oklahoma City region, which includes western Oklahoma and Texas, has 48 gaming operations and produced \$1.347 billion in revenues, up 17.6 percent from the previous year. Meanwhile, the Tulsa region, which includes eastern Oklahoma and Kansas, has 62 gaming operations that produced \$1.699 billion in revenues, an increase of 18.2 percent.

Nationally, revenues totaled \$26.738 billion, up 2.3 percent from 2007. More than 240 of the nation’s 562 American Indian tribes engage in gaming, operating more than 400 casinos and bingo halls in 28 states.

The two Oklahoma regions were the only ones nationally to show a double-digit percentage increase. The Oklahoma City region has three more operations than in 2007, while the Tulsa region has five more.

Mark Fulton, the senior vice president for operations for Cherokee Nation Enterprises, which operates seven gaming facilities – including casinos in

See **GAMING**

Continued on Page 4

## Delawares pass constitution, move closer to federal recognition



Delaware Elder Council Chairman Titus Frenchman, shown here singing during a weekly drum group practice, said with or without federal recognition, the Delaware have always known who they are.

By JoKAY DOWELL

Native American Times

BARTLESVILLE, Okla. – Bureau of Indian Affairs officials in Muskogee last week released a memorandum confirming the passage of the Delaware Tribe of Indians Constitution and Bylaws, advancing the Bartlesville-based group closer to federal recognition status. As required, an October 2008 Memorandum of Agreement with the Cherokee Nation addressing separation of the two entities passed as well.

The vote was counted on May 27 by BIA officials in Muskogee. The BIA’s certification stated that at least 30 percent of the 1,555 members entitled to vote cast their ballots in accordance

with the Oklahoma Indian Welfare Act of June 26, 1937. The Constitution and Bylaws was ratified by a vote of 1,136 for and 19 against.

Upon approval by the Secretary of the Interior, the Delaware Tribe of Indians will receive its federal recognition and tribal sovereignty and be listed in the federal register as a federally recognized Indian Nation, according to a press release from the tribe.

By an agreement in 1867, during Delaware forced removal from Kansas to Oklahoma, the group came under the umbrella of the Cherokee Nation, Delaware spokesperson Earnest Tiger said.

“We were moved a total of six times, originally starting in what is now New

York, New Jersey; that area,” he said.

Since the 1970s, the Delaware were in an on-again, off-again dispute with the Cherokee Nation over its attempts to split from CN and gain federal recognition, was acknowledged in the 1990s but lost again in 2004 with a federal court decision.

Due to loss of revenue along with its loss of federal status, the Delaware Tribe went from 100 employees to five and were forced to sell the building formerly housing its tribal headquarters, Tiger said. He estimated the Delaware lost approximately \$ 7 million per year in funding and approximately \$75 to 100 million in economic devel-

See **DELAWARES**

Continued on Page 4

## Freedmen protest honor given to Cherokee chief

By MURRAY EVANS

OKLAHOMA CITY (AP) – A group of descendants of former slaves once owned by Cherokee Indians Thursday protested an honor given to Cherokee Nation Principal Chief Chad Smith.

Smith attended an American Indian symposium at the Skirvin Hotel, where he received the Red Earth Ambassador of the Year award before the Red Earth Festival, an American Indian-themed event scheduled for this weekend. The award is given by festival organizers to recognize people they believe have helped present a positive image of American Indians.

But about a dozen protesters stood outside the hotel, saying Smith does not deserve any honor because he does not want the descendants, commonly known as freedmen, to be a part of the Cherokee tribe.

“He has brought shame and embarrassment, in our opinion, to Indian Country,” said Marilyn Vann, the president of the Oklahoma City-based Descendants of Freedmen of Five Civilized Tribes. “He has shown racism. He has shown discrimination. ... Why should a man like this be recognized by any organization?”

Smith, who has been the tribe’s chief since 1999, told The Associated Press that the freedmen’s claim of racism “has been shown to be very hollow, but it has its affect of being defamatory and inflammatory.”

Smith said the tribe had 1,500 people on the rolls who are freedmen “and also have a Cherokee ancestor. We have the most liberal admission requirements of any tribe in the country – just one Cherokee ancestor. ... Our processes are colorblind, so the claims

See **PROTEST** Continued on Page 3



Marilyn Vann and a small group of freedmen and supporters gather to protest outside the hotel where Cherokee Chief Chad Smith was honored June 4 in Oklahoma City. AP PHOTO





A rendering of the finished museum complex from across the Oklahoma River

## Budget for OKC American Indian museum grows

OKLAHOMA CITY (AP) – Even as most other state agencies likely will have to deal with budget cuts, an American Indian museum is preparing to receive more money under the proposed agreement between Gov. Brad Henry and legislators.

Under the agreement, which is awaiting Henry’s signature, the American Indian Cultural Center and Museum will receive \$1 million for debt service on a \$25 million bond issue and \$1 million more to pay for operations.

The museum, situated on the south shore of the Oklahoma River at Interstate 40 and Interstate 35, remains under construction, with no timeline set on when it will be finished.

Gena Timberman, the executive director of the Native American Cultural and Education Authority – the state agency that is overseeing the center’s construction – said funding still is being sought to finish it.

Lawmakers who worked with Henry on the budget called the center one of his priorities and some questioned whether extra money should be appropriated for it.

“If the question about (funding) priorities comes up, I would be correct in referring them to this million dollars?” asked Sen. Brian Crain, R-Tulsa, during a committee meeting last week.

Henry said the money was necessary to make sure the state’s investment in the center is rewarded.

“Tens of millions of dollars from private and public sectors have been invested in the construction of the cultural center,” he said.

The \$150 million complex will include a 4,000-square-foot visitor center, a 125,000-square-foot museum, courtyards, an outdoor amphitheater and earthen mounds. Timberman said project officials have secured a little more than half the funding needed for the complex. One-third of that money is coming from private, tribal or other sources.

She said the money from the \$25 million bond issue will be used for erecting steel on the gallery building.

“We’re really grateful to the Legislature, the governor’s office, and the Speaker of the House and the Pro Tem of the Senate for working in a way to support a project that benefits all of Oklahoma,” Timberman said.

# Tribes discuss wind power

OKLAHOMA CITY (AP) – Wind turbines could be a clean, cost-effective way of powering tribal casinos, medical clinics and even tribal administrative projects, speakers said at an American Indian symposium.

Tribal leaders addressed renewable energy issues and other topics this week at a Sovereignty Symposium in Oklahoma City.

Tribal jobs could be created through the manufacture of component parts for wind turbines, said Jaime McAlpine, an Osage tribal member who is president of Chermac Energy Corp.

But there are also potential conflicts.

Some tribal members may be concerned that wind turbines and transmission lines obstruct the natural beauty of the land. There could be a potential reduction in hunting grounds. Wind energy sites could infringe on burial grounds and archaeological sites.

There is also the potential for sovereignty legal issues to spring up if utilities decide they want to build transmission lines across tribal properties.

But several speakers said that the potential rewards are great enough that tribes should at least consider getting involved with wind power, perhaps starting in a small way.

“Don’t be afraid to think small projects,” said Edmond attorney Ken Bellmard, a member of the Kaw Nation.

By installing small wind turbines next to casinos, tribes might be able to save \$30,000 to \$60,000 of electricity a

month, he said.

The turbines could pay for themselves in energy savings and the tribes could enjoy free electricity from then on, he said.

“You can do the same thing with your clinics and your housing authorities,” he said.

These projects would not have to tie into the electrical grid so there would be minimal regulatory and intergovernmental problems, he said.

While most tribes are located in eastern Oklahoma, where the wind is relatively weak, tribes in the western part of the state, such as the Cheyenne-Arapahos, might have the potential to develop wind farms, Bellmard said.

## Creek Indian group tours Fort McClellan

ANNISTON, Ala. (AP) – An Oklahoma Creek Indian group toured the former Fort McClellan and met with Anniston officials after a councilman told the tribe it may have rights to the former Army base.

Councilman Ben Little, who first informed Creek officials in April, said he set up the Monday meeting about a month ago.

Jennie Lillard, chief of Oklahoma’s Kialegee Tribal Town, said they visited McClellan just to “get a look” at it. She declined comment on whether the Creeks would pursue a claim to the property.

Little believes the Creeks could claim the land, based on Calhoun County Probate Office documents. But the county’s mapping experts in the Revenue Commissioner’s office say the documents don’t refer to land at McClellan.

The Anniston Star reported Tuesday that the document describes land in nearby Jacksonville that includes much of the Jacksonville State University campus.

Little’s records include a document the U.S. Department of the Interior’s Bureau of Land Management filed in 2003 that contains a 1912 federal law relinquishing the government’s claims to lands in Alabama reserved earlier for the Creek tribe and its members.

Councilman John Spain, whose ward includes McClellan, told the Creek representatives he believes their chances of getting McClellan are slim and it was “very unfair” of Little to get their hopes up.

## OU Researchers: Vitamin C helps stop diabetes damage

OKLAHOMA CITY (AP) – University of Oklahoma researchers say they’ve found a way to use vitamin C in combination with insulin to help stop the damage caused by Type 1 diabetes.

Michael Ihnat, a pharmacologist in the OU College of Medicine’s Department of Cell Biology, was the principal investigator on the study. The study’s findings will appear this week in the Journal of Clinical Endocrinology and Metabolism.

Ihnat says that the combination of insulin to control blood sugar and vitamin C stopped blood vessel damage caused by Type 1 diabetes in patients with poor glucose control.

He says it was the first time the effectiveness of the therapy had been tested in humans. He says a study is under way to see if a similar therapy might work in Type 2 diabetes patients.



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# AG: Unresolved issue dealing with water flowing through Okla. Indian Country

By TIM TALLEY

OKLAHOMA CITY (AP) – Tribal water rights could further complicate a pending lawsuit against the state by Texas officials who want to buy water in southeastern Oklahoma, legal experts told a gathering of tribal officials and attorneys Wednesday.

The experts, speaking at the annual Sovereignty Symposium forum for legal issues that are common between state and tribal governments, also said tribal water rights must be addressed while state officials develop a new statewide water plan.

Without a comprehensive plan for the state's water resources, entities outside the state could try to grab Oklahoma's surplus water, said Stephen Greetham, an attorney who specializes in water and natural resources for the Chickasaw Nation.

"There's always going to be somebody else who wants to use water resources," Greetham said.

The Chickasaw Tribe is one of several Oklahoma-based tribes, including the Choctaw and Comanche tribes, who have an interest in water sought by a federal lawsuit filed in 2007 by the Tarrant Regional Water District, which serves 1.6 million people including residents of Fort Worth and Arlington in

north-central Texas.

The water district is seeking 460,000 acre feet or 150 billion gallons annually.

The lawsuit names the Oklahoma Water Resources Board and the Oklahoma Water Conservation Storage Commission and challenges a statewide moratorium on out-of-state water sales that expires in November. It seeks a ruling on whether the state can treat an application to purchase water from Texas differently than one from anywhere else, Greetham said.

But even if Texas officials win their lawsuit, the court must still decide the extent of the tribes' rights to the water Texas is seeking and how those rights will be affected, he said.

"The interests are there," Greetham said.

"There's no question that tribes in Oklahoma have water rights," said Taiawagi Helton, a professor at the University of Oklahoma College of Law. "The rights are fairly strong on paper. The question is then how do we implement those rights?"

"There is an unresolved issue dealing with the waters of Oklahoma that flow through Indian Country," said Attorney General Drew Edmondson.

Edmondson cited a decision by the Cherokee Na-

tion last month that authorized the state to represent its water interests in a lawsuit against Arkansas poultry companies over pollution of the Illinois River Watershed as one example of how tribal and state water interests intersect.

"I think we're doing some things that are on the right track," Edmondson said. He said the OWRB has aggressively sought tribal input while developing a 50-year plan for providing high-quality water to all areas of the state but formal procedures for recognizing tribal water rights have not been developed.

The 4.5-year, \$13 million water planning process was launched in 2006. A draft water plan is scheduled to be ready by January 2011.

On Tuesday, Gov. Brad Henry signed into law legislation designed to protect Oklahoma water rights while still considering the selling of water to out-of-state interests.

The measure says that no out-of-state water permit shall impair the state from meeting its obligations under interstate compacts with other states. It also requires the OWRB to consider any water shortages or needs across the state when considering applications for water sales to out-of-state entities.

## Foundation seeks American Indian athletes

OKLAHOMA CITY (AP) – Two former U.S. Olympic athletes are hoping to encourage more American Indian children to participate in sports.

Bronze medal-winning wrestler Joe Henson and former Olympic skier Suzy Chaffee are members of the Native American Sports Foundation and will speak Thursday at the Sovereignty Symposium in Oklahoma City.

The foundation was formed at last year's symposium to find ways to increase

American Indians' participation in sports at the local, national and Olympic level. NASF officials say the foundation is aimed at fighting serious health and motivational issues in American Indian communities.

Representatives of several Olympic sports are also expected to take part in a panel discussion.

## SORNA

Continued from Page 1

ed one year to July 26, 2010.

Under SORNA, sex offenders are required to register on the basis of a federal, territorial, District of Columbia, or territorial conviction.

The new law provides federal criminal penalties for knowingly failing to register or updating information and also if the offender has traveled outside of the United States or between states or has entered, left or resides in Indian Country.

Tribes can develop their own program to comply with SORNA or jurisdiction will revert back to the state. Gifford said all but three tribes in the western district have opted to develop their own program.

He encouraged all tribal members attending to urge

their tribal administrations to act now to implement the program.

"Act now; don't procrastinate," Gifford said. "Please encourage your tribal law enforcement to put up a database and tie into the DOC."

Tribes can contact the Sentencing, Monitoring, Apprehending, Registering and Tracking office for assistance with the database or for an extension to the deadline. The SMART office is located in Washington, DC and can also be contacted by e-mail at GetSMART@usdoj.gov.

On Thursday, while a discussion of "Trafficking in Tribal Membership" was ongoing inside the Skirvin-Hilton Hotel in downtown Oklahoma City, a small group

of Descendants of Freedmen of the Five Civilized Tribes Association protested outside the event against Cherokee Chief Principal Chief Chad Smith who received a Red Earth Ambassador of the Year award.

Relating to a theme of "Land, Wind and Water," the keynote speaker for this year's Sovereignty Symposium was T. Boone Pickens, Founder and chairman BP Capital Management.

According to the Web page [www.oscn.net/static/sovereignty/start.asp](http://www.oscn.net/static/sovereignty/start.asp), the Sovereignty Symposium was established to provide a forum in which ideas concerning common legal issues can be exchanged in a scholarly, non-adversarial environment.

## PROTEST

Continued from Page 1

of racism are ill-founded and at this late time, they're sort of worn out."

In March 2007, by a 3-to-1 margin, more than 8,700 Cherokee voters approved a constitutional amendment that would remove about 2,800 freedmen from the tribe's rolls – and therefore eliminate their eligibility for medical and other services provided by the tribe.

The amendment would limit tribal membership to descendants of a Cherokee, Delaware or Shawnee Indian listed on the Dawes Commission's rolls from more than 100 years ago.

The petition drive for the ballot measure followed a March 2006 ruling by the Cherokee Nation Supreme Court that said an 1866 treaty assured freedmen descendants of tribal citizenship.

Since 2003, the Tahlequah-based tribe and a group of freedmen have been involved in litigation, both in federal and tribal courts. A temporary tribal court order giving freedmen citizenship remains in place as multiple cases wind their way through the legal system.

The Cherokee Nation filed

the most recent case in U.S. District Court in Tulsa in February, asking a judge to decide if freedmen have a federal right to citizenship in the tribe. The tribe argues that because of the U.S. government's modification of the 1866 treaty it had with the tribe, descendants of freedmen are not entitled to federal citizenship rights.

Freedmen maintain only Congress can change the treaty, not the tribe, because the tribe traded away the right to do so in 1866.

"We just want our rights ... what's been promised to us by law," Vann said.

"The freedmen people are a part of the tribe. We're not Johnny-come-latelies. We came over the Trail of Tears. Our people have served on the (tribal) council. Our people have been members of ceremonial grounds. Many of our people still live in our traditional counties."

Smith maintains the tribal court, not the federal courts, is the proper venue to settle the issue.

"What is perplexing is that if the freedmen descendants truly believed that they were ... citizens of the Cherokee Nation, they ought to honor

the institutions that they want to be a part of, which includes tribal court," Smith said.

Last month, a small group of powerful House Democrats sent a letter to Attorney General Eric Holder, asking the Justice Department to investigate whether five major Oklahoma tribes – including the Cherokees – are engaging in modern-day racial segregation against the freedmen, and thus violating treaties and breaking the law.

The lawmakers include House Judiciary Committee Chairman John Conyers of Michigan, Financial Services Committee Chairman Barney Frank of Massachusetts and former civil rights leader John Lewis of Georgia. At least two Oklahoma congressmen, Rep. Tom Cole, a Republican, and Rep. Dan Boren, a Democrat, have criticized their colleagues for sending the letter.

Justice Department spokesman Andrew Ames said Thursday that while the agency intends to respond to the letter, it has not yet done so.

"We continue to review their letter to determine what action, if any, is appropriate," Ames said.

## Public hearing notice: Muscogee (Creek) Nation Office of Child Care

OKMULGEE — A public hearing is scheduled for the Child Care Development Funds that is administered by the Office of Child Care. The hearing will begin at 6:00 p.m.,

on Tuesday, June 23, 2009 at the Office of Child Care, located in the Okmulgee Child Development Center at the Muscogee Creek Nation Tribal Complex, U.S. Highway 75

and Loop 56. The Child Development Fund is a program that provides financial assistance for income eligible tribal citizens toward their monthly child care obligations.

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# Cherokee Nation receives emergency management award

TULSA, Okla. — The Cherokee Nation recently received a special award from Tulsa Partners, Inc. at the Sixth Annual Nania Awards Banquet held recently in Tulsa at the historic Travis Mansion.

Cherokee Nation and two other area tribes were presented with the 2009 Nania Award in recognition of their dedication to emergency management services, and for the essential role they played in the 2008 Tulsa City-County Integrated Emergency Management Course (IEMC), which was held during the Emergency Management Institute in Emmetsburg, MD, last fall.

“It was quite an honor to be recognized by the Tulsa Partners association and we are proud to share the honor with the Muscogee Creek and Osage Nations of being the first tribal nations to participate in an IEMC,” said Tamara Copeland, Cherokee Nation Risk/Emergency Management director. “This work will result in more opportunities for us to work together with the local governments for the betterment of all our citizens.”

The Nania Award is given annually to local corporate and non-profit entities that have done outstanding work through public and private partnerships to build a disaster-resistant and sustainable community.

According to Tim Lovell, Tulsa Partners, Inc. executive director, the 2008 IEMC would not have occurred without the leadership of the tribal emergency managers. The tribal participation led to invaluable insights on emergency management coordination between the tribal, state, county and municipal entities.

“Because of the essential role that the tribes played in the 2008 IEMC, you have been chosen to receive this award,”

said Lovell in an announcement to the tribe.

Tulsa Partners, Inc. is a non-profit organization made up of citizen, business, and agency partners working to reduce risk and assist the community in being prepared for all hazards. The organization works to create a disaster-resistant community through the use of public/private partnerships, citizen education and demonstration projects.

Cherokee Nation’s Emergency Management Department was formally created in 2005 and has a jurisdiction that spans 14 counties in northeastern Oklahoma. The department oversees and coordinates a multi-disciplinary team from throughout Cherokee Nation’s tribal government, and regularly assists with disaster relief to communities for flooding, tornadoes, hurricanes and ice storms.



Curtis Snell, Cherokee Nation tribal council member representing Delaware and Ottawa Counties (far left), and Major Sharon Wright of the Cherokee Nation Marshal Service (right), accept the 2009 Nania Award presented recently by Tulsa Partners, Inc. for Cherokee Nation’s community service and leadership related to emergency management services. In the back is John Smaligo, Jr., Tulsa County Commissioner for District 1. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

# Judge dismisses UKB lawsuit

MUSKOGEE, Okla. (AP) – Leaders of the United Keetoowah Band of Cherokee Indians are considering whether to appeal a federal judge’s dismissal of a lawsuit over the W.W. Hastings Indian Hospital in Tahlequah.

U.S. District Judge James Payne ruled last week that the case could not go forward without the Cherokee Nation as a party in the lawsuit. Former Interior Secretary Dirk Kempthorn and other government officials were named as plaintiffs.

Because of sovereign immunity, the Cherokee Nation cannot be added to the lawsuit without its consent.

The hospital had been operated by Indian Health Services until October, when operational control of the hospital was given to the Cherokee Nation.

The Keetoowahs stated in their lawsuit that top government officials violated federal law by turning over control of the W.W. Hastings Indian Hospital to the Cherokee Nation without consulting the Keetoowah Band.

Both tribes are based in Tahlequah. “We are disappointed that the court dismissed our claim against the IHS on a technicality,” Chief George Wickliffe

said. “Meanwhile, members of the UKB continue to receive inadequate treatment at the W.W. Hastings Indian Hospital. We are continuing to evaluate the situation with our lawyers to determine whether to appeal the decision.”

The Keetoowahs and Cherokees have disagreed in the past over the hospital, tribal jurisdiction and land-into-trust issues. Cherokee Nation principal Chief Chad Smith called the Keetoowah’s arguments “worn out and losing.”

“Instead of fighting and losing the same battles over and over again, maybe it’s time the (Keetoowahs’) leadership used their time and money to help Cherokees rather than destroying health care,” he said in a statement.

The Cherokee Nation has purchased more than \$3 million in new medical equipment for the hospital since it began operations and has added annual women’s health exams and private hospital rooms, according to a press release from the tribe.

# Chickasaws announce candidates for general election

ADA, Okla. – Chickasaw Nation Election Secretary Rita Loder announced last week the candidates seeking four legislative seats and one judicial seat within the Chickasaw Nation.

The filing period closed Wednesday, June 3, 2009 at 4:30 p.m.

Four candidates filed for Pontotoc District Seat 2, which was vacated when incumbent legislator Dr. Judy Goforth Parker resigned to accept a position as administrator of the Chickasaw Nation Division of Health.

Nancy Elliott, Sandra Renee Gibson, Leon D. Brown, all of Ada, and Todd Griffith of Newcastle, filed for the open seat.

Pontotoc District Seat 1 incumbent Holly Easterling of Ada will face challenger Pattie Howell, also of Ada.

Pickens District Seat 4 incumbent Wanda Blackwood Tippit Scott of Elmore City will face challenger Shana Tate Hammond of Ardmore for the seat.

Incumbent David Woerz of Ardmore will face challengers Leslie Larsen Hicks and Mike Watson, both of Ardmore, for Pickens District Seat 1.

Tishomingo District Seat 1 incumbent legislator D. Scott Colbert did not receive a challenger. He will retain his seat on the legislature.

Incumbent Supreme Court Justice Barbara Anne Smith drew no challengers for Seat 2 on the Supreme Court. She will retain her seat on the Supreme Court.

Registered Chickasaw voters will vote by absentee ballots. Ballots will be mailed July 13, 2009 and returned to Chickasaw Election Commission no later than 10:30 a.m. on July 28, 2009. No hand delivered ballots will be accepted.

The Chickasaw Nation Election Commission shall conduct and supervise the ballot counting at the Chickasaw Community Center in Ada on July 28, 2009, beginning at 11 a.m. Results of the elections shall be announced the same day.

If necessary, a run-off election will be August 25.

For more information, contact Ms. Loder at (580) 310-6475.

Candidates filing are as follows:

Legislature:

Pontotoc District

- |        |                             |
|--------|-----------------------------|
| Seat 2 | Nancy Elliott (Ada)         |
| Seat 2 | Todd Griffith (Newcastle)   |
| Seat 2 | Sandra “Renee” Gibson (Ada) |
| Seat 2 | Leon D. Brown (Ada)         |

Pontotoc District

- |        |                                       |
|--------|---------------------------------------|
| Seat 1 | Holly M. Easterling (Incumbent) (Ada) |
| Seat 1 | Pattie Howell (Ada)                   |

Pickens District

- |        |  |
|--------|--|
| Seat 4 | Wanda Blackwood Tippit Scott (Incumbent) (Elmore City) |
| Seat 4 | Shana Tate Hammond (Ardmore)                           |

Pickens District

- |        |                                  |
|--------|----------------------------------|
| Seat 1 | David Woerz (Incumbent) Ardmore) |
| Seat 1 | Leslie Larsen Hicks (Ardmore)    |
| Seat 1 | Mike Watson (Ardmore)            |

Tishomingo District

- |        |  |
|--------|--|
| Seat 1 | D. Scott Colbert (Incumbent) (Sulphur) |
|--------|--|

Supreme Court:

- |        |  |
|--------|--|
| Seat 2 | Barbara Anne Smith (Incumbent) (Newcastle) |
|--------|--|

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# CLASSIFIEDS

## Jobs & Money: Find me a nurse, eat out for less at chains

By **TALI ARBEL**  
*AP Business Writer*

**SALESMEN WANTED:** Also engineers, teachers and drivers to make deliveries.

Companies are having a hard time hiring for some positions despite growing unemployment, said Melanie Holmes, a vice president with staffing company Manpower Inc., which surveyed employers on hard-to-fill jobs.

That's due to a combination of factors. Some industries face surging demand. In health care, aging baby boomers are overwhelming the field, while there's a shortage of qualified nurses to teach nursing students, Holmes said. In other fields, such as engineering, new "green" energy initiatives are expanding the scope of the industry. At the same time, engineering companies are having a hard time replacing retirees.

And in some instances, Americans just aren't as willing to perform certain tasks, Holmes said. She's seen anecdotal evidence that more and more immigrants are leaving the U.S. as the economy falters, and native-born Americans aren't as eager to fill the jobs new immigrants often perform.

The list of positions employers said they had the most difficulty finding someone for included:

- Engineers
- Nurses
- Skilled/manual trades
- Teachers

- Sales representatives
- Technicians
- Short-haul drivers
- IT staff
- Laborers
- Machinist/Machine operators

Manpower randomly surveyed human resources departments from about 2,000 companies throughout the U.S. in late January.

---  
**DINING OUT:** Eating at a restaurant does cost more than eating at home, but there are ways to save some dollars, especially at nationwide chains.

Consumer Reports magazine has the following tips on trimming your bill:

- Menu promotions. Buy one entree, get one free; smaller portions; cheap upgrades. Look for special discounts listed on the menu and consider eating at the bar to save on specials.
- McCormick & Schmick's, the seafood restaurant, has a "10 under \$10" specials section on its lunch menu. It also offers tuna rolls for less than \$4 on its bar menu.
- Sign up. If you add your name to the mailing list on the restaurant chain's Web site, you'll be e-mailed coupons and special giveaways.
- Bring your I.D. Many chains cut prices for kids and seniors and offer complimentary food on birthdays.
- Eating during off-peak hours or on weekdays can get you special deals - check the chain's Web site.

**CONSUMER ESSENTIALS:** Americans may be cutting back on computers, books, washing machines and jewelry, but they're still going to the dentist.

Sageworks, which collects data on private companies, said the average dentist office saw 6.9 percent sales growth in the 12 months through April.

Oral hygiene isn't the only area with sales gains in the recession.

Sageworks said the following sectors were some of the service- and product-providers seeing revenue gains:

- Auto repair shops, with sales up 2.4 percent in the past year.
- Building equipment contractors, such as electricians and plumbers, had sales gains of 4.6 percent as homeowners focused on remodeling.
- Grocery store sales receipts grew by 6.7 percent.
- Trade and technical schools revenues were up 9.3 percent.
- Personal-care shops, such as hair salons, barber shops and skin-care providers saw sales grow by 4.5 percent
- Sales revenues for accountants rose 10.2 percent.
- Storage companies sales were up 9.6 percent.



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**#2814 RFT Child Welfare Specialist I, Tahlequah – Close 6/12/09**

**#2569 RFT Youth Shelter Resident Assistant, Tahlequah – Close 6/12/09**

**#2858 RFT Child Welfare Assistant, Tahlequah – Close 6/12/09**

**#2859 RFT Child Welfare Specialist, Tahlequah – Close 6/12/09**

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PO Box 948  
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Or Visit our website at: [www.cherokee.org](http://www.cherokee.org)

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Otoe-Missouria Tribe Job Announcement

**Information Officer**

Duties: Develops, implements and manages communications and community relations for the Otoe-Missouria Tribe. Implements plan developed in concert with Tribal Council which includes strategies to increase public awareness and involvement of community members in value and direction of the Otoe-Missouria Tribe.

Qualifications: Bachelor's Degree in Journalism, Public Relations, Communications or related field from an accredited college. Minimum two (2) years experience in a related field with knowledge of and experience working in Indian Country. Must be proficient in computer graphics and layout ability. Proficiency in oral and written communications. Organizational, management and budget experience. Ability to maintain effective and courteous working relationship with the Tribe, community, co-workers and elected officials. Ability to work nights/weekends as needed.

Deadline: 17 June 2009 @ 4:30 p.m., Indian preference will be observed. The Otoe-Missouria Tribe is an Equal Opportunity Employer. If interested, please submit resumes/applications to Human Resources at Otoe-Missouria Tribe, 8151 Hwy 177, Red Rock, OK. 74651 or e-mail [hr@omtribe.org](mailto:hr@omtribe.org).

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# EVENTS

**Through June 14**  
Willard Stone: Storyteller in Wood at Gilcrease Museum of Art, Tulsa, Okla.

**Through-August 23**  
One Hundred Summers - A Kiowa Calendar Record exhibit at the Sam Noble Museum of Natural History, University of Oklahoma, 2401 Chautauqua Ave, Norman, Okla. (405) 325-4712

**June 11-14**  
Annual Chilocco Reunion at the Cherokee Casino-Resort, Catoosa, OK. For general information contact Jim Baker at 405-377-6826.

**June 12-13**  
"Native American Warriors Society" Pool Tourney benefiting Native American Troops @ Magoos - Tulsa Registration Moved up to 6:00 Play 7 p.m. BCA Rules! Contact J Alford 918-587-1109. Entry fee \$25.00 First 32 men/16 women!

The Muscogee (Creek) Nation Softball Slow Pitch Tournament Claude Cox Omniplex, Okmulgee, OK. Call George Roach (918) 458-0577

**June 13**  
Battle on the Plainz dance competitions-Ha'Stylez at the community center, Concho, Okla. 405-262-1268

Tinker Inter-Tribal Council Powwow Honoring our Veterans at the Joe B. Barnes Regional Park in Midwest City, Okla. 405-760-2768

**June 16**  
Traditional Pawnee Stories With Junior Pratt. The oral tradition comes to life with Pawnee stories, songs, puppets, dance and a whole lot of fun. Kids will have a chance to interact with Junior during the program. This event is for ages 5-12. 2-2:45 p.m. at Zarrow Regional Library, 2224 W. 51st St. Info: 591-4366

**June 18-21**  
Muscogee (Creek) Nation Festival, at Claude Cox Omniplex, Okmulgee, OK. Call MCN Tourism & Recreation (918) 732-7993 or [www.themuscogeecreeknation.com](http://www.themuscogeecreeknation.com)

**June 19**  
Iowa Tribe 6th annual Health Fair from 10 a.m. - 1 p.m. at the Bah-Kho-Je Chena Building at the Iowa Tribal Pow-wow Grounds. Call 405-547-2473, ext. 222 or [ngood@iowanation.org](mailto:ngood@iowanation.org) for information.

**June 20**  
Honoring Native American Veterans & Fallen Comrades celebration at Creek Nation Complex Mounds, Okmulgee, Okla. Contact: Mike Coon (918) 279-3250

Traditional Games competition at

Will Rogers Downs, Claremore, Okla. Cherokee Marbles; Blowgun; Corn Stalk Shoot; Stickball; Hatchet Throw and Horseshoes. Info call Lou Slagle, 453-1689.

**June 24**  
Story telling: Andy Payne and the Great American Foot Race from 1:30-2:30 p.m. Hear a story of a native Oklahoman and the race of a lifetime. Join Matt Roberts as he tells the tale of Cherokee Indian Andy Payne and his historic race across the United States. Roberts will bring to life Payne and other American Indian athletes through books, photos, figurines, trading cards and video clips. Jenks Library, 523 W. B St. Info call: 746-5180

**June 25**  
Story telling: Choctaw Tales & more! Join Greg Rodgers for this multicultural storytelling demonstration that includes traditional Choctaw (and other American Indian) stories, songs, chants, flute and drum. 11 a.m.-noon at Zarrow Regional Library, 2224 W. 51st St. Call: 591-4366

**June 26-28**  
Tonkawa Tribal Pow-Wow. Thousands in prize money - no registration - winners paid nightly! Free camping, water and electric hookups. Free admission. Located one mile east of Tonkawa, Okla. and 3/4 mile south of HWY 60. Info call 580-628-2561.

**July 1**  
Traditional Pawnee Stories With Junior Pratt. The oral tradition comes to life with Pawnee stories, songs, puppets, dance and a whole lot of fun. Kids will have a chance to interact with Junior during the program. This event is for ages 5-12. 1-1:45 p.m. at Skiatook Library, 316 E. Rogers.

**July 3-5**  
July Pow Wow at Cherokee, N.C. in the new grass arena. Contest powwow with specials. Info: [www.cherokee-nc.com](http://www.cherokee-nc.com)

Kiowa Tiahpiah Society Of Oklahoma 45th Annual Powwow, Tiahpiah Park, 8 Miles North of Lawton, OK  
Contest in all categories. Must be in two Grand Entries.

Quapaw Powwow, 5681 S 630 Road, 2 1/4 miles south of Quapaw, Okla. Special Hoop Dance contest. For info, call Sonny Glass 918-542-1853.

**July 7**  
Traditional Pawnee Stories With Junior Pratt. The oral tradition comes to life with Pawnee stories, songs, puppets, dance and a whole lot of fun. Kids will have a chance to interact with Junior during the program. This event is for ages 5-12. 2-2:45 p.m. at Maxwell Park Library, 1313 N. Canton, Tulsa, Okla.

**July 11**  
Traditional Games competition at Sallisaw City Park, Sallisaw, Okla. Cherokee Marbles; Blowgun; Corn Stalk Shoot; Stickball; Hatchet Throw and Horseshoes. Info call Lou Slagle, 453-1689.

**July 17**  
Native American Warriors Society Golf Challenge. Cherokee Hills Golf Club, Catoosa, Okla. Register by June 12. Call 918-587-1109

**July 27-31**  
Indian Falls Creek, the nation's largest gathering of Native American Baptists, at Davis, Okla. For information e-mail Ginnelle Gordon at [ifc.publicity@yahoo.com](mailto:ifc.publicity@yahoo.com).

**August 8**  
Honor Dance for Osage Nation Foster/Adoptive Resource Parents & Substance Abuse Program Staff. Wakon Iron Community Building, Pawhuska, Okla. Info call Leah BigHorse 918-287-5341.

**The Native American Times 2009 Powwow Guide** is now available in print and online!  
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# ART & CULTURE

## 35th Annual Creek Festival: Celebrating Muscogee (Creek) people, culture and heritage

By **BRIAN ON-THE-HILL**  
*MCN Tourism & Recreation*

OKMULGEE, Okla. – This year marks the 35th anniversary of the Muscogee (Creek) Nation Festival in Okmulgee, Okla. Renowned for exciting entertainment and numerous activities, the Festival is host to thousands of spectators and participants during the first three weekends in June. This year's theme, "From the Same Fire," refers to the Creator's gift of fire given to the Muscogee people when the Earth was new.

The Festival begins with the Miss Muscogee Scholarship Pageant. The Miss and Jr. Miss categories will be held June 5 at 7 p.m., followed by the Little Miss and Sr. Miss categories on June 6 at 10 a.m. Both days of the pageant will be held at the Henryetta High School Auditorium in Henryetta, Okla. Witness the skills, talents and beauty of Muscogee women from the age of four years to 55 and better.

June 12-13, the slow-pitch softball tournament bats off at the Claude Cox Omnplex just west of the intersection of Highway 75 and Loop 56 in Okmulgee, Okla. This weekend includes arts and crafts and food vendors throughout the day and live entertainment featuring Tulsa band Imzadi at 7 p.m. Saturday evening.

The official Festival weekend kicks off with a ceremonial Stomp Dance and free feed on Thurs., June 18 at 6 p.m., on the campus of the Muscogee (Creek) Nation Complex on the southeast corner of the intersection of Highway 75 and Loop 56 in Okmulgee, Okla. Festival activities accelerate through June 21 at the Claude Cox Omnplex and include an IPRA rodeo; concerts featuring Brandy,

Joe Diffie, and James Otto; sports tournaments; arts and crafts; food vendors; a parade through historic downtown Okmulgee; children's activities and much more. All events are FREE and everyone is welcome.

Join us for this momentous gathering and enjoy meeting old friends and new acquaintances. Place a float in the parade and advertise your program or company.

For a complete listing of times, events and contacts, visit the Festival Event section of the Muscogee (Creek) Nation's official website [www.themuscogeecreeknation.com](http://www.themuscogeecreeknation.com).

Because the Muscogee (Creek) Nation is a large contributor to the economy of Oklahoma, we feel that the MCN Festival is the perfect opportunity for everyone to come together and celebrate our efforts in making positive accomplishments throughout the year. The Muscogee (Creek) Nation Festival Committee invites any and all parties interested in joining the celebration to become a sponsor of the MCN Festival. Sponsorships are available at several different levels and the Festival Committee is open to developing one that fits best with your company or organization.

For more information or to become a sponsor, please contact The Muscogee (Creek) Nation Office of Tourism & Recreation at (918) 732-7993 or toll-free at (800) 482-1979. The Muscogee (Creek) Nation is a tribal government located in east central Oklahoma. The Creek Nation boundary includes eleven counties: Creek, Hughes (Tukvptce), Mayes, McIntosh, Muskogee, Okfuskee, Okmulgee, Rogers, Seminole, Tulsa and Wagoner.



Suntilla Jack, Little Miss Muscogee Nation Division I (left) and Tayah Harjochee, Little Miss Muscogee Nation Division II, wait for the start of the Red Earth Festival parade June 5 in Oklahoma City. NATIVETIMES PHOTO / LISA SNELL

## OKC IHS clinic's Art of Healing Gallery artists win at Red Earth

OKLAHOMA CITY – Marwin Begaye, (Navajo) and Shan Goshorn (Eastern Cherokee) both members of the Urban 5, have had a successful run at this year's Red Earth Festival held in Oklahoma City. The 23rd Festival is a celebration of Indian culture featuring American Indian dancing, fine art, crafts and a juried art competition.

A piece by Begaye entitled "Scissor Tail" was selected as

the festival t-shirt. That same piece placed 2nd in Division II, Drawings & Graphics.

Goshorn had two ribbon winning submissions. "Pieced Treaties; Spider's Web Treaty Basket" won 1st in Division I, Basketry. "Indian Car" placed 3rd in Division II, Photography.

The two artists are members of the Urban 5. The other members of this artist group are Gerald Cournoyer (Lako-

ta), Brent Greenwood (Ponca/Chickasaw), and Thomas Poolaw (Kiowa/Delaware). The Urban 5 have partnered with the Oklahoma City Indian Clinic to create the "Art of Healing Gallery." Well known and successful in their own right these artists have formed to create a melding of art, culture, tradition, spirituality, and healing to benefit the Oklahoma City Indian Clinic and its patients.

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# ART & CULTURE ▼ ▼ ▼ ▼ ▼

## Osage Nation hosting free writers summit

By PAULA STABLER  
*Osage Nation Communications*

PAWHUSKA, Okla. – The Osage Nation will host a Writers Summit on Wednesday, June 24th, 2009. The day's events will include Osage authors Carter Revard, Elise Paschen, Patrick Chalfant, Charles Red Corn, Dennis McAuliffe, George Tinker and Monte Boulanger. The summit will include book signings, panel discussions on the art of writing and a presentation of readings by each author. Each author will host a booth and will be on hand to sell and sign books during the day. The Summit begins at 2:00 P.M. with a book signing by Elise Paschen, the daughter of Marjorie Tallchief, and author of such books as *Infidelities* and *Beastly*, a collection of poetry. Following the book signing at the Osage Museum, the rest of the day's events will be held at the Wah Zha Zhi Cultural Center, 1449 W. Main in Pawhuska. Dinner will be Osage Meat Pies and everyone is welcome to attend. Attendance is free.

2 p.m.  
Book Signing by Elise Paschen  
At Osage Tribal Museum

2:30 p.m.  
Doors Open  
At Cultural Center

3 p.m. to 3:15 p.m.  
Welcome & Introduction by Chief Jim Gray

3:15 p.m. to 4:30 p.m.  
Panel Discussion: Carter Revard, Charles Red Corn, Patrick Chalfant, Dennis McAuliffe

“The Art of Writing”

5 p.m. to 6:30 p.m.  
Dinner Break & Booths Open

6:30 p.m. to 6:45 p.m.  
Readings

Introductory Reading:  
Virginia Mathews, daughter of author John Joseph Mathews

6:45 p.m. to 7 p.m.  
Carter Revard, author of *Ponca War Dancers*, *Cowboys and Indians*, *Christmas Shopping*, *An Eagle Nation*, *Family Matters*, *Tribal Affairs*, *Winning the Dust Bowl*, and *How The Songs Come Down*.

7 p.m. to 7:15 p.m.  
Patrick Chalfant, author of *Bury My Heart at Red Tree* and *When the Levee Breaks*

7:15 p.m. to 7:30 p.m.  
Charles Red Corn, author of *A Pipe for February*

7:30 p.m. to 7:45 p.m.  
Elise Paschen, author of *Bestiary* and *Infidelities*, winner of the Nicholas Roerich Poetry Prize

7:45 p.m. to 8 p.m.  
Dennis McAuliffe, author of *The Deaths of Sybil Bolton*

8 p.m. to 8:15 p.m.  
Monte Boulanger, author of *In the Sweet Light*

8:15 p.m. to 8:30 p.m.  
George Tinker, author of *Missionary Conquest: The Gospel and Native American Theology*, *Spirit and Resistance: Political Theology and American Indian Liberation*, and *A Native American Theology*

8:30 p.m.  
Poetry Slam

9:30 p.m.  
Close

## Comanche artist completes tepee

### *Tepee to become permanent part of museum collection*

By SCOTT RAINS  
*The Lawton Constitution*

LAWTON, Okla. (AP) – Art is as much a part of Quannah Parker Burgess' life as the Comanche blood that fills his veins.

“I’ve been an artist all my life,” Burgess, 33, said; his eyes never looking away from the straight line of acrylic paint gliding from paintbrush to canvas.

“I’m always going to do it,” he said. “I enjoy it.”

Burgess’ work-in-progress is completed and is a special piece for the “New Beginnings: Artists of Comanche Heritage” exhibition at the Comanche Nation Museum and Cultural Center, 701 NW Ferris. The canvas used for his masterpiece is a little larger than the works you’ll find on the walls inside the museum gallery. Burgess’ newest piece covers 18-feet of canvas for a tepee, along with a painted pony and buffalo fixed nearby, that will greet museum visitors.

The tip top of the tepee is black with speckles of light and looks like an Oklahoma prairie night sky; underneath, white waves of buffalo cover the sky blue backdrop. Cast over the expanse of material are silhouettes of the iconic ledger-style Plains horseman in pursuit of the American Bison. The red border that rests near the earth is decorated by painted buffalo hoof-prints. Every image from an un-wasted brush stroke is a reminder of the un-wasted bison’s importance to the Comanche people.

Burgess said the tepee’s design combines traditional and modern styles, techniques, and mental approaches. The project took a little more than three weeks to complete from his

temporary studio space in the museum’s storeroom.

“I appreciate them letting me work back here. It’s so big, I don’t know where I’d work on it otherwise,” Burgess said.

Museum Director Phyllis Wahahrockah-Tasi said Burgess’ tepee was commissioned by the museum and will become part of its permanent collection. Burgess is a great ex-

ample of the museum’s mission to promote Comanche artists, exemplified by the “New Beginnings” exhibit, she said.

“He’s a young man getting his name out there; that’s what we’re partly here for – to get these artist’s names out,” Wahahrockah-Tasi said.

The tepee centerpiece is a large-scale Comanche horseman, lance in hand, astride a pony in full sprint. Elements of the piece are reminiscent of Doc Tate Nevaquaya’s natural linear perfection. Burgess mixes styles that are both traditional and cutting-edge, his color choices and activity reminiscent of Rance Hood. He said his “flat style” is borne



“Plainswoman 2,” a painting by Quannah Burgess

from the old ledger histories of the Plains tribes, combined with elements of the Kiowa and other noted Native American artists.

“I’m part of some younger artists that are putting our own twist on things,” Burgess said. “This is what I like to do.”

The large-scale tepee is Burgess’ first attempt at such a large piece; he’s painted small-

scale tepees but this has been something new. “It’s tough to proportion,” he said.

Burgess said his real direction as an artist stems from encouragement received while attending Cameron in 1997.

“I didn’t care too much for more than the arts.” He said his art professor, Katherine Liontas-Warren, encouraged him to continue developing and growing as an artist. He also studied other artists for information and inspiration.

“She’s the best art teacher I ever had,” Burgess said. “She gave me the self-assurance and confidence I needed to take the leap.”

Burgess began making prints of his work for sale at the American Indian Exposition. Now, his art shows and sells at the Santa Fe, N.M., art market and at Red Earth in Oklahoma City. From humble beginnings, he said “things are starting to develop.”

“It always amazes me when people tell me the places they’ve seen my work,” Burgess said. “That’s pretty cool.”

Burgess credits his momentum to his faith in his abilities, his art, and in the Creator.

“In the beginning, when I was a starving artist, something always came up when I needed it most,” Burgess said. “I always give thanks to the Creator, He always provided.”

“For me, painting has a spiritual connection,” Burgess said. “Artists can’t help but create. That’s the gift.”



Scenes from Red Earth this past weekend / NATIVE TIMES PHOTOS / LISA SNELL



Inside this issue:

- Soldier deploys to Germany
- Creek program has toy drive
- Farewell, Smokey



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# NATIVE AMERICAN TIMES

## Kan. casino on hold over Okla. tribe’s plans

TOPEKA, Kan. (AP) – An Indian tribe’s long-standing efforts to build a casino near Wichita are clouding plans by Kansas to open a state-owned gambling hall south of the city.

Developers for the state-owned casino want to revise plans for their \$225 million project about 20 miles south of Wichita.

At the developers request, a state review board has postponed its de-

cision on whether the project goes forward.

The Wyandotte Nation of Oklahoma purchased 10 acres of land north of Wichita in 1992. For years, it’s asked federal officials to place the land in trust, a step needed to plan a casino.

Wyandotte lobbyist Doug Spangler says the tribe is pursuing its venture regardless of plans for the state-owned casino.

## Appeals court hears suit over Indian boy’s hair

By MICHAEL KUNZELMAN  
Associated Press Writer

NEW ORLEANS (AP) – A southeast Texas school district asked a federal appeals court Friday to throw out a ruling that its enforcement of a grooming policy violated the rights of a kindergarten student who refuses to cut his hair for religious reasons.

In January, a federal judge in Houston barred the Needville Independent School District from disciplining the boy, a 5-year-old

of Native American descent, for wearing his 13-inch hair in two long braids outside his shirt.

The boy’s parents, Kenney Arocha and Michelle Betenbaugh, say he has a constitutional right to wear a hairstyle that conforms to his Native American religious beliefs. His father hasn’t cut his hair in 11 years, believing his long braids have religious meaning.

A three-judge panel from the 5th U.S. Circuit Court of Appeals heard arguments Friday from lawyers on

See HAIR Continued on Page 3

## Hayes death mask destroyed

By DENNIS WAGNER  
The Arizona Republic

PHOENIX (AP) – When Ira Hayes was alive, his image was captured in one of the most famous battle photographs ever taken - the World War II picture of U.S. Marines raising the flag over Iwo Jima.

Now, more than a half-century later, it turns out that Hayes’ image also was captured in death - secretly cast in plaster while he lay in a Phoenix mortuary awaiting burial.

The heroic and tragic story of Hayes, a Pima Indian from Bapchule, was depicted in books, Hollywood films and popular music. The death mask, only recently discovered by Hayes’ family, adds one more chapter to the historic odyssey, a postscript with its own controversy and cultural questions. This month, Kenneth Hayes, 78, received his brother’s final impression as a donation from the Gilbert Ortega Museum Gallery in Scottsdale, where the mask had been on display for years, unbeknownst to relatives. Family members laid the object to rest last week on the Gila River Reservation where Hayes was born and died. The surviving relatives say the burial allows Hayes’ spirit to go free into the next world.

The death mask itself represents something of a mystery, from its unauthorized creation to its display.

Amid the final battles of World War II, Cpl. Ira Hamilton Hayes and five other Marines were frozen in time by Associated Press photographer Joe Rosenthal as they raised the Stars and Stripes.

The 1945 picture, which came to symbolize American courage and patriotism, transformed a troubled Indian kid from Bapchule into an unwilling national celebrity. Hayes

was one of only 27 members of a company of 250 to survive the battle on Mount Suribachi. In the aftermath, President Harry Truman declared him a hero and ordered him back to the States to join a tour raising money through the sale of war bonds.

The 23-year-old hated being a center of attention and considered his fallen comrades to be the true heroes, according to biographer S.D. Nelson, who wrote, “Quiet Hero: The Ira Hayes Story.”

After an honorable discharge from the Marine Corps, Hayes returned to his home in the poverty-stricken Gila River Indian Community, seeking solitude and anonymity in a bottle.

Despite Hayes’ misgivings, a mountain peak, a school and an American Legion post were named for him. He appeared as himself in a 1949 John Wayne film. More recently, he was portrayed in Clint Eastwood’s 2006 movie, “Flags of Our Fathers,” based on the book about Iwo Jima by James Bradley and Ron Powers.

Ten years after the war, at age 32, Hayes’ body was found lying in a small creek. He had died of exposure after getting into a drunken fight during a poker game.

A ballad written by Peter LaFarge and popularized by Johnny Cash, among others, contains this melancholy refrain:

Call him drunken Ira Hayes  
He won’t answer anymore  
Not the whiskey drinkin’ Indian  
Nor the Marine that went to war.

According to a biography on the Web site of Arlington National Cemetery, where Hayes is buried, his



Ira Hayes

memorial ceremony in Phoenix was Arizona’s largest at the time.

But only a handful of people knew what occurred the night before in the mortuary.

A lump of linen is placed atop a glass display case at Gilbert Ortega Museum Gallery in Scottsdale.

Larry Cook, Ira Hayes’ grand nephew, unwraps the package to reveal the mask, emphasizing that no photographs are allowed. Cook’s wife, Sharon, studies the visage, comparing it to pictures of the Marine. “In Pima culture, when you pass on, everything you own is supposed to go with you,” she says. “They say because of this Ira’s body was never sent to rest. It’s still lingering.”

Gilbert Ortega Jr. produces a one-page document explaining the history of the mask. It was written and notarized in 1986 by Shirley Nelson, now living in Yuma. It says a Phoenix artist named Hortense Johnson went to the funeral parlor and made a

See MASK Continued on Page 2

## Navajo politics turn sour over move to cut council

By FELICIA FONSECA  
Associated Press Writer

FLAGSTAFF, Ariz. (AP) – An ongoing political battle pitting the president of the vast Navajo Nation against the majority of the tribal council has left ordinary Navajos concerned that the politicians have become too engrossed in petty fights to do the work they were elected to do.

The Navajo Nation Council stripped President Joe Shirley Jr. of all his administrative powers in late October over so-far unsubstantiated allegations of ethical and criminal wrongdoing. The elected president’s supporters say the action came in retaliation for his push to reduce the tribe’s council from 88 to 24 members and secure a line-item veto on appropriations legislation.

Critics on the council say Shirley is carrying out a personal vendetta and unfairly targeting them.

More than a year after Shirley first raised the smaller-council issue, voters on the 27,000 square mile reservation that covers parts of Arizona, New Mexico and Utah will decide the issue later this month in a special election.

The back-and-forth between the legislative and executive branches has created a sense of instability in what is still a relatively new form of government on the country’s

largest American Indian reservation.

“We don’t have leadership,” said Wally Brown, a Navajo silversmith from Coppermine, N.M. “We have a bunch of people who seem to be focused on their individual agendas, and their individual agendas get in the way of things we really need to have Navajo Nation-wide.”

Brown said he’s worried the council is pushing the tribe toward bankruptcy because of the money they are spending on their pet projects. The tribal auditing office announced this week that it was initiating a comprehensive review of all discretionary spending by the council and the president’s office.

In the 19 months since Shirley announced a petition drive for his two initiatives, he and council Speaker Lawrence Morgan embarked on separate campaigns to persuade Navajo voters in the election and to discredit each other.

Some Navajos say the political squabble is out of keeping with the basic tribal cultural beliefs of mutual respect, harmony and compromise.

The waters calmed briefly when Morgan and Shirley announced an agreement in August 2008 to reduce the council. But lawmakers

See NAVAJO Continued on Page 3



A poster shows photos of the Navajo Nation’s 88 council members. NAVAJO NATION PHOTO



# MASK

Continued from Page 1



Ira Hayes and his fellow Marines raise the American flag on Feb. 23, 1945, at Mt. Suribachi, showing that the Americans had defeated the Japanese during the Battle of Iwo Jima. The famous photo was taken by Joe Rosenthal.

cast of Hayes’ face to preserve history. The next morning, Johnson visited the Nelsons home still splotted with plaster: “Hortense said Ira Hayes was to be buried that day and she just could not let this happen without making a death mask. It was her intent to make a bust of Ira.”

Johnson died of cancer without making a sculpture.

In a telephone interview, Nelson continues the story, explaining that she and her mother received the mask as a gift from Johnson’s grieving husband. “He was going to throw it out,” she recalls. “My mom and I were the only people who knew what it was, so he gave it to us.”

When Nelson’s mother died in 1959, Nelson inherited Ira’s image. There was always a sense of reverence, she adds, an appreciation of its importance. “We knew that it was history, and we didn’t want history lost. . . . Ira lived in our house for many years.”

Nelson says the mask was kept in a cupboard because her Navajo foster child and his Native American friends were afraid of it. “They would come to the door and ask, ‘Is Ira put away?’ “ she recalls.

In the early 1980s, while living in Snowflake, Nelson befriended a Navajo artist named Robert Yellowhair, who expressed an interest in making a sculpture of Hayes for the U.S. Marine Corps. Nelson says she gave the mask to Yellowhair, who picks up the story in a separate interview.

Yellowhair says he viewed the mask as a valuable collector’s item and never created a monument. Around 1995, he took the mask to Gilbert Ortega Sr., owner of Native American art and jewelry stores. Details of their arrangement are unclear. Yellowhair, who recalls giving the mask to Ortega on consignment, claims he is still its rightful owner, though he lacks documentation. Gilbert Ortega Sr. died

six years ago. Ortega Jr., now president of the galleries, says his father never took objects on consignment and the mask was always displayed with a sign declaring, “Not for Sale.”

Ortega Jr. says there were offers over the years, but his father rejected them. “My dad always prided himself in the mask,” Ortega Jr. adds. “There’s no way to put a value on something like that. The value is from the heart more than money.”

In 1999, the story shifts back to the Gila reservation. According to tribal records, cultural-preservation officers learned of the death mask on display in Scottsdale and expressed concern but did nothing.

A decade elapsed before tribal officials raised the issue again, and this time, word reached family members. Larry Cook says he was taken aback when he visited the gallery.

There is no such thing as a death mask in Pima culture, he adds, because key possessions should go with the deceased into the next world. Cook and his great uncle, Kenneth Hayes, approached Ortega Jr., who agreed to donate the mask to Ira’s descendants.

“I believe it still has the spirit in there, and that’s what led the family here,” Ortega Jr. explains. “I felt my dad would donate it, give it back to the family, so I decided to do the same.”

“Ira’s spirit is not totally rested,” Cook agrees. “We thank Mr. Ortega, too, for seeing in his heart to give the mask back.”

Family members returned to the Gila reservation a few hours later. According to Sharon Cook, they gathered for a private ceremony near the graves of Hayes’ mother and father. The mask was broken into bits and buried.

Cook says they left no marker, no monument, so that a legend may rest undisturbed.

# Gov to speak about off-shore wind power plans

PROVIDENCE, R.I. (AP) – Gov. Don Carcieri will offer industry leaders an update Thursday on his plans to build a massive wind farm off Rhode Island’s coast capable of providing 15 percent of the state’s electricity needs.

The Republican governor is scheduled to address a two-day workshop held in Boston next week by the American Wind Energy Association, a national trade group of wind developers, suppliers, researchers and others.

He will be joined by Delaware Gov. Jack Markell and ISO New England President Gordon van Welie.

“Offshore wind is one of the most reliable and sustainable sources of energy in the United States, and we are on the path to develop this nation’s first deep water, offshore wind project,” Carcieri said in a written statement.

In 2006, Carcieri set a goal of using wind power to produce 15 percent of the state’s electricity needs. Last year, Carcieri selected Deepwater Wind LLC to build two offshore wind-

farms off Rhode Island.

The first would involve a handful of turbines built off Block Island, a resort destination that depends on pricey diesel fuel to generate its electricity. The second, larger project would involve the construction of about 100 turbines and stand roughly 15 miles offshore.

The project recently hit a snag when Deepwater Wind was unable to reach terms on selling the electricity generated by the smaller project to National Grid, the state’s primary power company. Carcieri has told both sides to keep negotiating.

Rhode Island is among several states interested in offshore wind power. In Massachusetts, the 130-turbine Cape Wind project, the nation’s first proposed offshore wind farm, has prompted a backlash from critics, including most recently an American Indian tribe. Projects have also been proposed in Delaware and Texas.

# Board approves plan for Kansas City, Kan., casino

By JOHN HANNA  
Associated Press Writer

TOPEKA, Kan. (AP) – A partnership hoping to build a Kansas City, Kan., casino cleared its biggest regulatory hurdle on Tuesday, despite the misgivings of the state board in charge of awarding the contract that the plan’s first phase does not include building a hotel.

The Kansas Lottery Gaming Facility Review Board unanimously approved a \$521 million project at Kansas Speedway, the Kansas City area’s NASCAR track. International Speedway Corp., the track’s parent, and Penn National Gaming Inc., of Wyomissing, Pa., are partners in the venture.

They hope to open the casino by early 2012 with 2,300 slot machines and about 90 tables for games such as poker and blackjack. The partners also expect the new gambling to generate \$220 million in net revenues in 2013, though others’ projections are more conservative.

The partners still face background checks by the Kansas Racing and Gaming Commission, which will regulate the casino, and it has until early March to sign off. But state officials don’t expect the checks to take that long because Penn is licensed in other states.

Penn and speedway officials are promising to start building a hotel at the track within two years of the casino’s opening or pay financial penalties. Review board members had questioned the delay but ultimately concluded it was reasonable, given the sour economy.

“This is about as good as we’re going to get under the circumstances,” said review board Chairman Matt All, an attorney from Lawrence.

After two years of discussions among state officials and potential developers, the Penn-ISC partnership was the only remaining bidder for a state contract in Kansas City. The Kansas Lottery owns the new gambling under a 2007 law authorizing such casinos.

Rejection of the Penn-ISC plan would have delayed construction of a casino, and at least one consultant warned that applicants might not come forward again. The state hopes to receive at least \$32 million in revenues from the

casino in 2013.

“Is it ideal? No, but we understand the constraints of the economic times,” said review board member Jackie Vietti, of El Dorado, president of Butler Community College.

The lack of a hotel in the project’s first phase was a key issue for review board members.

Kansas law contemplated tourist-drawing “destination” casinos, and many legislators envisioned each having its own hotel. Also, past, unsuccessful proposals for Kansas City – including one pushed by ISC – included them.

Penn and ISC officials said their plan didn’t include immediate construction of a hotel because the area around the speedway already has about 1,000 hotel rooms that are, on average, only half full. Instead, they promised a “virtual” hotel through agreements with hotel operators to provide rooms for casino customers and shuttle them around.

They said their companies have enough cash to finance the first phase of their project, but not enough for a hotel.

The review board’s consultants said tapping existing offsite hotel rooms, though not ideal for a casino, was reasonable. Lottery and Wyandotte County officials agreed.

“We’re not going to let the state of Kansas down,” said Tim Wilmott, Penn’s president and chief operating officer. “It’s going to be one of our bigger properties.”

Meanwhile, in a separate action, the review board delayed a decision on a proposed casino for the Wichita area at the request of its developers. They want to revise their plans for a \$225 million casino complex about 20 miles south of the city.

The Chisholm Creek group will negotiate with the Kansas Lottery over details of a new plan, then bring it back to the review board. The group includes Lakes Entertainment Inc., of Minnetonka, Minn., which has been involved in 11 Indian tribal casinos in seven states.

Chisholm Creek officials said they’re worried about potential competition from the Wyandotte Nation of Oklahoma. They said the tribe is seeking federal approval for a casino site north of Wichita.

# Ready for deployment

TAHLEQUAH, Okla. – U.S. Army Private First Class Sean Moore-Williams (Keetoowah Cherokee/Otoe/Pawnee) of Tahlequah is scheduled for a three-year overseas deployment to Schweinfurt, Germany on Dec. 13.

The 18-year-old Moore-Williams (seen here with his mother, Tonya Moore-Williams, and father, Eddie Williams, during a Dec. 6 Soldier Dance in his honor at Sequoyah High School) recently graduated from Fort Gordon, Ga., in the field of telecommunications. He said he expects to handle cable installations at the German base once he arrives and is assigned to a unit. Moore-Williams graduated from Sequoyah High School in May and reported to boot camp shortly afterward.

Joining Moore-Williams in Germany will be his 19-year-old wife Rebecca and 1-year-old daughter Brooklyn. The young couple is also expecting a son in January.

Moore-Williams is the grandson of Sidney Moore Jr. and Minnie Goodbear-Moore, Robert and Evelyn Conley, Jim and Beatrice Monk and Jim and Coleta Williams.





# Creek employees hold toy drive

HENRYETTA, Okla. – The employees of the National Award Winning Reintegration Program of the Muscogee (Creek) Nation has kicked off their 2nd Annual toy drive. This toy drive will benefit Creek children whose parents are or have been incarcerated and are not able to receive gifts this year. This campaign will continue through Thursday, December 17th and then all gifts will be given on the week of Dec.21-23. Drop off points for the unwrapped gifts will be located in the main Complex Building in front of Principal Chief AD Ellis’ Office. If you would like to sponsor a drop off site, you may contact Sprint Williams, Case Worker at (918) 652-2676.



## HAIR *Continued from Page 1*

both sides of the case but didn’t immediately rule on the district’s appeal.

Fleming Terrell, an attorney for the American Civil Liberties Union of Texas, said the boy’s “sincerely held religious belief” that his hair should be worn long was burdened by the district’s grooming policy and by the alternative hairstyles it proposed for the boy.

“This case is about a Native American child’s right to religious freedom,” she said.

The district says it has a right to enforce its grooming policy, which requires that a boy’s hair not cover his ears or touch the top of his shirt collar.

Roger Hepworth, a lawyer for the district, said the policy is designed to teach proper hygiene, promote discipline and avoid disruptions in school.

“His religious belief is that he not cut his hair, and in no way did we ever make him cut his hair,” Hepworth said.

The boy, identified as “A.A.” in court papers, enrolled in the school district in August 2008. About a week after classes started, he was placed on “in-school suspension” and limited to one-on-one instruction. A month later, U.S.

District Judge Keith Ellison issued a temporary order for the school to let him return to regular classes and wear his hair how he wanted.

The district initially refused to exempt the boy from its grooming policy, but later said the boy could wear his hair in a single braid behind his ears and tucked under his collar. The boy’s parents challenged that proposal.

“It’s clear that the punitive policy that the school came up with at the 11th hour certainly places a substantial burden on (the boy’s) religious practice,” Terrell said.

In his ruling, Ellison agreed that the exemption policy would “influence him to cut his hair in violation of his religious beliefs.”

“It is difficult to imagine that allowing one male child to wear long hair, as part of his religious beliefs, would disturb the school’s sense of order and its efforts to teach its students hygiene,” the judge wrote.

Circuit Judge E. Grady Jolly pressed Hepworth to explain why the district has prolonged the court challenge rather than allow the boy to wear his hairstyle of choice.

“Why wouldn’t you just say that and be done with it?” he asked.

“It’s not the (lower) court’s job to decide how the policy should be,” Hepworth said. “It’s the school district’s, within constitutional limits.”

## NAVAJO

*Continued from Page 1*

never followed through, and the rift reignited.

Talk of the initiatives and their potential effects has dominated the opinion pages of the tribal newspaper. One writer likened the politicians to the coyote, which is depicted in traditional Navajo stories as a greedy, selfish animal who uses trickery to get what he wants.

Council delegates and Shirley have bought radio time and taken out newspaper advertisements to advocate for their positions. Separate Web sites offer conflicting “facts” about the effects of having fewer lawmakers.

To Shirley, the fight has been an effort to curtail what he calls excessive spending by the council and fulfill the wishes of Navajos who voted in a 2000 referendum for a reduced Tribal Council.

Some delegates see Shirley’s push as an attack on the rights of their communities to have representation.

The matter reached the Navajo Supreme Court earlier this year, where the justices chastised an attorney for the tribal election office after he questioned their ability to remain unbiased in the case. The court ruled the election could move forward, and it is set for Dec. 15.

In the council’s boldest move, 48 delegates voted to place Shirley – who was elected to a second term in 2006 by a vote of 34,813 to 30,214 – on leave. The tribe’s attorney general is seeking the appointment of a special prosecutor to look into alleged legal violations against Shirley and others involving tribal contracts with two businesses.

David Wilkins, author of “The Navajo Political Experience,” sees the actions as a growing pain of any young government. The three-branch government system on the Navajo Nation is less than 20 years old.

As the Navajo Nation moved from a chairman to a president in leadership, the council’s power has only grown and delegates are reluctant to relinquish any of that power, he said.

“They really are in the throws of a serious intergovernmental conflict right here,” he said.

Joan Chissie, a criminal law student in Glendale who grew up in the Navajo community of Coalmine Canyon, said it shouldn’t be difficult for tribal politicians to act professionally and ethically, and be accountable for their actions.

“They are not able to communicate because nobody wants to listen,” she said.

“They’re going to continue to have this power struggle until they decide, ‘We’re going to grow up. It’s time to do what I’m supposed to be doing.’”

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## Town joins effort to protect petroglyphs

SPARKS, Nev. (AP) – The city of Sparks has joined a cooperative agreement to protect an obscure, rocky site featuring more than 200 panels of American Indian petroglyphs.

The City Council unanimously voted Monday to join the protection effort for the Court of Antiquity with Washoe County and the Nevada Department of Transportation. Local, county and state governmental agencies, under the guidance of the Nevada Rock Art Foundation, are trying to acquire the site along Interstate 80 from the transportation department and develop a master plan for it.

It is owned by the transportation department because the site is just below the freeway.

Sparks officials say the nearly four-acre site, which is about three miles east of the city, has significance as a central meeting and fishing site for American Indian tribes. The cluster of etched rock panels sits between the interstate and the Truckee River.

“The site is really phenomenal. Most people in the region don’t realize it is there, but hopefully ... that will change,” Sparks Parks and Recreation Director Stan Sherer said.

## Construction to begin on major Everglades project

By BRIAN SKOLOFF

WEST PALM BEACH, Fla. (AP) – A contentious Everglades restoration project that a judge once called an “environmental bridge to nowhere” kicked off Friday with a visit from the interior secretary, two decades after Congress authorized it.

“Today we have reached an historic milestone in the restoration of the Everglades,” U.S. Interior Secretary Ken Salazar said at the project’s ceremonial start.

The government plans to build a one-mile bridge along a South Florida roadway that has acted as a virtual dam to the once free-flowing waters of the Everglades. The Tamiami Trail runs from Miami to Tampa.

State and federal officials, along with environmentalists, have lauded the \$81 million project as a crucial step toward restoring more natural water flow into Everglades National Park.

“This is a major step forward for Everglades restoration,” Stuart Appelbaum, of the U.S. Army Corps of Engineers, said Friday.

The Miccosukee Tribe of Indians, however, who live in the region, claim the project could lead to “irreparable destruction” and have been fighting it in federal court.

Last year, U.S. District Judge Ursula Ungaro in Miami issued an injunction stopping the corps from proceeding. Ungaro agreed with the tribe that the corps did not fully analyze environmental impacts and alternatives and that further work could be a waste of taxpayer dollars.

The judge called it an “environmental bridge to nowhere.”

But in June, Ungaro lifted the injunction, citing the 2009 Omnibus Act, in which Congress funded and ordered construction of the bridge. The judge said she

no longer had jurisdiction.

The Miccosukee Tribe claims Congress hijacked their case from federal court, and that the bridge will lead to flooding of their land and further complicate Everglades restoration.

“They’re going to damage the rest of the Everglades because of it,” said tribe attorney Dexter Lehtinen.

“They’re going to back up water on Miccosukee land,” he added, calling Congress’s involvement “potentially unconstitutional.”

The project is part of an overall multibillion-dollar effort to, in effect, re-engineer nature to work more naturally. The entire Everglades ecosystem has suffered from years of dikes, dams and diversions to make way for homes and farms across crowded South Florida. Development and farming have also polluted the water.

The state and federal government have been entrenched in a

decades-long effort to clean the pollutants and restore some natural water movement that used to flow in a shallow sheet from the Kissimmee River basin near Orlando down through Everglades National Park and into Florida Bay.

The entire process, however, has been mired by lawsuits, funding shortfalls and political bickering.

Florida is also currently working to buy 73,000 acres of farmland from U.S. Sugar Corp. in the Everglades in a \$536 million deal. Officials hope to use that land to construct reservoirs and marshes to clean the water before it heads south into the remainder of the ecosystem.

## FINAL JOURNEY ▼

### Remembering Smokey

*We said good-bye to our dear friend Rod “Smokey” Gwoompi on Dec. 5. Smokey was 68-years-old and a proud member of the Kiowa Nation. Smokey had a smile and a kind word for everyone he met. He will be sorely missed.*

*Aho Smokey. We thank you for your smile, kind words and all your prayers for children of all ages.*

*The following story was originally printed in the Native Times Powwow Guide earlier this year.*

### Always smiling... Kiowa elder remains in the circle

By JoKay Dowell  
*Native American Times Powwow Guide*

TAHLEQUAH, Okla. – A smiling, familiar face around eastern Oklahoma powwows is that of Kiowa elder Roderick ‘Smokey’ Gwoompi who can be seen, now in a wheelchair, still in the dance circle acknowledging and welcoming all those within.

Gwoompi, 68 years young, said his first memories of Indian dances, ceremonial or social, come from Carnegie, Oklahoma, a Kiowa community where his grandfather, Tonemah, and uncle, Scott Tonemah, took him into the arena and performed a ‘roaching’ ceremony to honor his introduction into the dance circle.

He was reared along with three brothers in that small western town by his grandmother, Adelaide Tonemah Littlechief. But, even as a young man Gwoompi knew times were tough for his grandmother taking care of four grandsons alone. So, when Gwoompi was 17, he joined the Marines and spent four years in military service, stationed at San Diego, Calif.

Upon discharge, he returned to school and earned an associate machinist degree from Haskell Institute, and attended Southwestern Oklahoma State University for a time before moving to Dallas, Texas, where he married. But Dallas, even in the late 1960s was too rough, Gwoompi

decided, when a bullet pierced the front door of his apartment.

He and his wife packed up and moved to Muskogee where he heard that Sequoyah High School, in Tahlequah, was hiring. He interviewed there and stayed for ten years as a recreational specialist before going to Job Corps which was then sited at the Northeastern State University Tahlequah campus.

A single man for many years now, Gwoompi is accustomed to taking care of himself. But, in 2002, a fall sent him to the hospital where a broken leg went undiagnosed for several days, in which time gangrene set up. To save his life, surgeons removed his leg from the knee down. During his recovery, he was fitted twice with a prosthetic; but, because of discomfort and pain, decided those devices were not for him.

Angry at not being able to seek justice for such life-changing negligence, but refusing to become bitter, the good-natured Kiowa elder focused on what he did have: a supportive circle of extended family and friends, the drum and songs to keep alive, and the healing nature of the dance circle.

“That’s what makes me feel good. It’s healing; it’s comforting, those songs, the drum, and seeing everyone out there,” he said.

He especially enjoys seeing the children in the arena, whom Gwoompi always acknowledges with a handshake and a smile.

“They’re our future. I know it sounds corny but it’s better to have them in that circle than to be out drinking someplace or getting into trouble.”

Gwoompi loves the powwow circle and missed it during his time of recovery. But, always conscious of others’ need and comfort, he was apprehensive about entering the dance arena in a wheelchair, possibly getting in the way.

He spoke of his desire to ‘dance’ and his concerns for others’ reactions to his good friend and Kiowa relative



now deceased, Jake Chanate.

“Jake told me, ‘You’re Kiowa. Those are our ways. You go out there and if anyone says anything to you, send them to me.’”

Of course, as Indian people do, those accustomed to the dance arena welcomed him. Several years ago, he was asked to be ‘taken into’ the Cherokee Gourd Society.

“I wasn’t sure at first, having come from the Kiowas, I know that gourd dance is not their (Cherokee) traditional way.”

Though the origin is debated, the dance comes from the Plains Nations but has been adopted by tribes across Oklahoma.

“So I watched and liked what I saw. I finally agreed.”

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# COMMENTARY

## Is there still a place for Indian time in this busy world?

By **TIM GIAGO**  
(*Nanwica Kciji*)  
© 2009 Native Sun News

When we are young it seems that time is either too short or too long. Summer vacations are much too fast and it seems like the school year is forever.

But something happens to time as we age. The older we get the faster it flies. Remember the old saying; "Time is like a roll of toilet paper: the closer you get to the end, the faster it goes.

Out here on the Northern Plains we have another form of telling time: It is called Indian time. It means that a meeting will start when everybody gets there and the meeting will last as long as all of the people have had the chance to voice their opinions. Indians didn't spend their lives with one eye on the clock because they had to deal with that thing called time long before they ever saw or heard of a clock.

Time was measured by the movements of the sun, stars and the moon. You've all heard about using the moon to gauge time. "It will be many moons before I see you again." There is a town in Wyoming called Ten Sleeps. It was named because from one point on the map it took

10 nights of travel (10 sleeps) to get to that location. Where the journey originated we don't exactly know, but it must have been a well traveled destination from that locale to make it important enough to name a town after the journey.

When Lakota children started school, maybe at the day schools that were common in the early years, or later at the Indian boarding schools, time became an important factor in their lives. Classes started at a certain time. Recess was at a certain time. And if you attended a mission boarding school, the morning church service was at a certain time. The way their grandparents measured time became inconsequential. But isn't it a thing of beauty to measure time by following nature. For example, when the nights became so cold that the branches in the trees made snapping noises, to the Lakota it was known as "The moon of the popping trees" (December). And then the children started to follow a routine based on time.

The dining rooms were opened for meals at a certain time and the closed at a certain time. The Sunday night movies were held at a certain time. And so the children from the far reaches of the Indian reservations were now oriented to living their lives

on a time schedule.

Of course time had a way of weaving itself into many facets of Indian life then and now. The children know what time Sesame Street is on the air. They know what time a basketball game is going to start and if they were told they had to see the principal at 9:00 a.m. sharp, they kept their eye on the clock to make sure they were there on time. And so time was not only a friend, it could be an enemy.

For those who left the reservation to enlist in the military, they ran into a whole new system of keeping time. The first night in basic training, or boot camp as it was best known, they heard the bugle play reveille as the sun rose and taps when the sun set. The clock no longer read 3:00 p.m., it now was known as 1500 hours. In the Navy time was measured in bells.

A joke in the Navy was about a radio station on the San Francisco Naval Shipyard that one day announced the time like this: "For all of you Army personnel, the time is now 1500 hours. For you Navy guys, the time is now 3 bells, and for you Marines, the big hand is on the 12 and the little hand is on the 3." Needless to say the Marines mutinied after that little announcement.

While in the armed forces Native Americans were thoroughly accli-

mated to time. Many even learned to synchronize their watches with their squad leaders before heading into a potential firefight. The word would be, "We will kick off at 1600 hours. Synchronize your watches." Of course, the men about to go into battle changed it to, "Time to simonize your watches."

And so time has become a part of our lives. We get up to go to work by an alarm clock and leave work when the clock strikes a certain hour. Children rush out to the street to catch a school bus at a certain time and they are dropped off at the front door by the bus at a certain time.

Does that mean that Indian time is no longer relevant? If you have ever had to attend a Tribal Council meeting or a board meeting on an Indian reservation you would not think so. A news reporter from a Rapid City television station showed up for a meeting of Lakota that was supposed to start at 9:00 a.m. Well, he sat and checked his watch every five minutes until it was nearly 10:00 a.m. before the key people scheduled for the meeting began to wander into the meeting place with little or no urgency. It drove the reporter right up the wall because to the media time is money and this guy felt like he was about to break the television station's



Tim Giago

bank.

In a way it is sad to see the concept of Indian time vanish, but like so many things that are dependent upon the clock, it will probably happen. What do you think?

*(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com or you can call him at 605-721-1266)*

### Letter: Ode to Sequoyah

Spirit of the Cherokees is beautiful in our sight,  
a winning attitude glows like magic tonight.

In battle Sequoyah-Tahlequah remains strong,  
the Creek Indians yell their fight song.

The Shawnee and Sac & Fox stand behind  
Sequoyah-Tahlequah,  
this is what generations of our people saw.

I hear the war drums of our Florida Seminole,  
Everglades chant with a proud people's soul.

Sequoyah-Tahlequah has glory of the Com-  
manche,  
our awesome school has the mighty Apache.

Our people of the Dakotas praise Sequoyah-  
Tahlequah,

listen to the war thunder of the Kiowa.

The Cheyenne and Arapaho dance by our side,  
while our OKLAHOMA cheers with pride.

Our timeless heart loves Sequoyah-Tahlequah,  
see the endless honor of the Chickasaw.

Burgundy colors blaze through a Cherokee  
sunset,  
Seneca nights and Choctaw victory have met.

Sequoyah-Tahlequah has a great basketball  
team,  
to win state is the power of our dream.

*Submitted by Clara Higgins, Broken Bow, Okla.  
Choctaw/Chickasaw  
Class of 1972*

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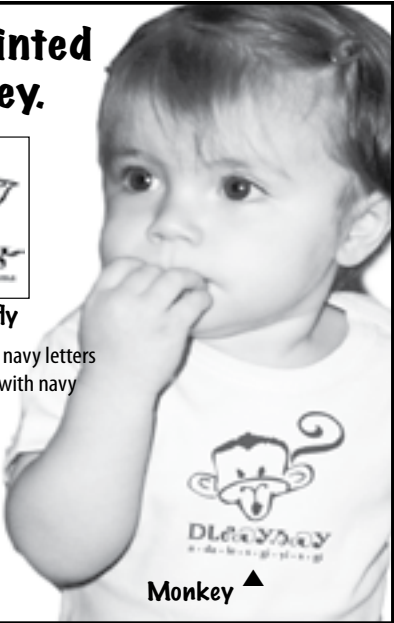
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# EVENTS

## Through – Dec. 12

Beginning Mvskoke (Creek) Language Class, Wednesdays, 6-8 p.m. and Saturdays, 3-5 p.m.  
Glenpool Library, 730 E. 141st St.,Glenpool, Okla. 746-5190

Cherokee Language Class  
Thursdays, 5:30–7:30 p.m.  
Zarrow Regional Library, 2224 W. 51st St.,Tulsa. 591-4366

Osage Language Class  
Tuesdays, 6 p.m.  
Skiatook Library, 316 E. Rogers, Skiatook, Okla. 596-2830

Ponca Language Class  
Thursdays, 6 p.m.  
Maxwell Park Library, 1313 N. Canton, Tulsa. 669-6055

## Through January 31

Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

## Through January 31

KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/\$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

## December 9

Tonkawa Tribal Winter Business/Health Fair. DEADLINE to reserve table space is Thursday, December 4 by 4:00 PM. Invitation to Health Care Providers, Education Programs, Tribal Programs, Non-Tribal Businesses, Casinos and Employers. E-Mail [evah@tonkawatribe.com](mailto:evah@tonkawatribe.com) or call 580-628-7029

## December 12

Gospel singing and dinner (2nd Saturday every month) at United Community Baptist Church, one block north of storage buildings off HWY 28, Pensacola, Okla. Pastor Mike Earp, 918-253-3277. This will be our Christmas dinner so come enjoy lots of good food, Christian music and fellowship.

## December 12

Kiowa Tia-Piah Society Christmas Fund-raiserat Kiowa Tribe AOA Building, Kiowa Tribal Complex, Carnegie, Okla. For more information contact Wallace Bointy at (405) 933-3862 or Email: [hokeah79@yahoo.com](mailto:hokeah79@yahoo.com)

## December 12

Oklahoma Indian Nation Christmas Dance at Concho Community Hall, Concho, Okla. E-mail Christine Morton at: [cm\\_arapaho@hotmail.com](mailto:cm_arapaho@hotmail.com)

## December 12

Benefit Pow-Wow for The Moving Wall sponsored by American Indian Exposition Oklahoma Street Gym Anadarko, OK  
The Expo has submitted a request to be on the 2010 “Moving Wall” schedule. Proceeds will go to the fee and other expenses involved in displaying “The Moving Wall”. Your generosity will help us honor our Indian Vietnam Veterans. The schedule is determined in December.

Please no give-aways, honor songs only! Raffle items appreciated!

Monetary donations may be mailed to the:

American Indian Exposition  
c/o Anadarko Bank and Trust  
P.O. BOX 667  
Anadarko, OK 7300

## December 12-13

Native American Warriors Society 8 Ball Pool Extravaganza benefit at Magoo's in Tulsa. Double Elimination / Race to 3 8 Ball rules Must be 1/4 Degree Native. CDIB card w/ ID required. Info call: J Alford 918-587-1109

## December 13

Oklahoma Federation of Indian Women Christmas Open House at The Home of 2009 Miss Indian Oklahoma - Faith Lea Weeks Harjo, 7936 S. Oswego Tulsa, Okla. (Between Yale and Harvard off 81st St.) Fundraiser will benefit the 2010 Miss and Jr. Miss Indian Oklahoma Pageant from 3pm-6pm. Call Andrea Kihega at (405) 226-9258 or Email: [andrea.kihega@yahoo.com](mailto:andrea.kihega@yahoo.com)

## December 19

Otoe Eloska Society Ceremonial Taildance & Christmas Celebration at Otoe-Missouria Cultural Building, Hwy. 177, Red Rock, OK Info call B Huber at (405) 240-2600 or Email: [iowayhuber@hotmail.com](mailto:iowayhuber@hotmail.com)

## December 31

Gallagher and the Sledge-O-Matic 9 p.m., at Osage Million Dollar Elm Casino Event Center. Free admission

## December 31

Peoria Housing Authority Annual New Years Eve Stomp Dance  
December 31, 2009  
Time: 6:30-????  
Place: Ottawa/Peoria Building  
114 Eight Tribes Trail  
Miami, Ok 74354  
Contact: Dawn Kelly @ 918-542-1873 or 918-961-0606 or email me at [dawnkelly@cablone.net](mailto:dawnkelly@cablone.net) for more information.

## December 31

Sobriety Powwow Sponsored By Circle of Friends & S.K.I.N.S. (Spirit Keeping Individuals –N- Sobriety) at Tulsa Convention Center, 100 Civic Center (Downtown). Contest powwow. ALL DRUMS WELCOME. Info call John Long 918-809-9946 or Niles Bosin 918-639-1816

## January 1

Comanche Little Ponies Annual New Years Day Pow-Wow at Grady County Fairgrounds, 500 E. Choctaw, Chickasha, OK (Exit #83 on I-44). Info call Lowell Nibbs at (580) 583-5279 or Email: [lowellnibbs@yahoo.com](mailto:lowellnibbs@yahoo.com)

## January 1

14th Annual New Years Day Dance in Memory of Orval Lee Kirk at Kickapoo Tribal Gymnasium, McCloud, Okla. Call Diana Plumley at (405) 598-0636 or Email: [designmaker2003@yahoo.com](mailto:designmaker2003@yahoo.com)

## January 2

Oklahoma City Pow-Wow Club Annual New Years Dance at Centennial Building

Oklahoma State Fairgrounds, 333 Gordon Cooper St.,Oklahoma City. Raffles • Cake Walk • Arts & Crafts • Concession Fundraiser for annual Indian Hills Pow-Wow. Call Yonavea Hawkins at (405) 919-1572 or Email: [yonavea.hawkins@sbcglobal.net](mailto:yonavea.hawkins@sbcglobal.net)

## January 8

UKB Education Higher Education Scholarship Apps Deadline. United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in their Higher Education Scholarship applications by Friday, January 8th at 5 p.m. Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning Higher Education Classes:

• Must complete a UKB Education Application each academic year.

• Shall make application for admittance to an accredited university or college.  
• Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.

• Shall submit a copy of their UKB tribal membership card; and their Social Security Card.

• Shall submit an official transcript AND, a copy of their new class schedule.

Students attending college full-time will be awarded \$1,500 for each semester, \$750 at the beginning of the semester, and the remaining \$750 upon completion of the semester. Those attending part time will be awarded \$750, half the first of the semester and the remainder upon completion of the semester. For more information, call the UKB Education Department at (918) 456-8698.

## January 16

Kiowa Tia-Piah Society Benefit Pow-Wow Comanche Nation Community Center Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace “Hokeah” Bointy at (405) 933-3862 or Email: [hokeah79@yahoo.com](mailto:hokeah79@yahoo.com)

Email your powwow or other event info to: [Lisa@nativetimes.com](mailto:Lisa@nativetimes.com). Name, date, time, place and contact information is free. Please ask about special ad rates if you'd like to include more information.

Also, we're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to [lisa@nativetimes.com](mailto:lisa@nativetimes.com)



# LIFE & CULTURE

## Book chronicles American Indian adoptions

By MONTE WHALEY  
*The Denver Post*

DENVER (AP) – Even in third grade, Susan Devan Harness knew she didn’t belong in the white world.

She already was being called “squaw girl” by classmates. Harness drew suspicious stares and was followed by employees every time she entered a store in the Montana town where she was raised.

But it wasn’t until she was 14 that she realized how estranged she was from the dominant culture she had been pushed into. Harness was among the 395 or so American Indian children forcibly adopted into white families as part of a national social experiment conducted from 1958 through 1967.

Harness, now a Colorado State University cultural anthropologist, has written a book about the experiences of those swept up in the Indian Adoption Project.

She found that like her, many of the adopted children were ostracized and belittled in both white and American Indian communities.

Harness, now 50, recalls being a teenager sitting on her front porch, listening to radio reports of the rising clamor caused by the American Indian Movement in the early 1970s. “I heard my dad say, ‘What are those drunken war whoops up to now?’” Harness said.

“I thought to myself, ‘If my dad was saying this to my face, what are other people saying about me?’”

Her book – “Mixing Cultural Identities Through Transracial Adoption” – describes how the project started as a handshake agreement between the Bureau of Indian Affairs and the Child Welfare League.

The idea was to rescue American Indian children from poverty and challenging social conditions and give them access to the resources of the white middle class.

But in reality, activists say, it was another effort by the white U.S. government to eradicate the American Indian population.

“So many things happened to the Indian people under so many federal policies,” said Evelyn Stevenson, a longtime lawyer for the Confederated Salish and Kootenai Tribes. “First there was annihilation and extermination, and then a period of assimilation and forced adoption, and then the idea of getting rid of reservations. It’s made us all a little wacky.”

Stevenson’s Salish mother was taken from her family and forced to attend boarding school. After Stevenson earned her law degree, she helped pen the 1978 Indian Child Welfare Act in an effort to preserve what was left of American Indian families.

The law gives tribal governments a stronger voice in American Indian child-custody proceedings, including adoptions. The act blocks state courts from having any jurisdiction over the adoption or custody of Indian children residing within their own reservations.

Stevenson and others say the Indian Adoption Project may have been well-intentioned.

But mostly it allowed non-Indians to pass judgment on reservation families and break them up as they saw fit, said Sandra White Hawk, who was taken from the Rosebud Sioux Reservation when she was 18 months old.

In many cases, missionaries working on reservations would call local authorities to complain about housing conditions. A social worker would then do a home study and, more often than not, build a case recommending a child be taken away, White Hawk said.

Families felt they were powerless to stop the process and allowed white authorities to take



Susan Devan Harness says she was called “squaw girl” and drew suspicious stares and was followed by employees every time she entered a store in the Montana town where she was raised. AP PHOTO BY JUDY DeHAAS / DENVER POST

over, she said.

Most of the forced adoptions were based on prejudices, White Hawk said. Many children lived with extended families – including aunts and uncles – and often did not have a room to themselves. Many of the homes also did not have running water or electricity.

“I think it’s interesting that the state would be more interested in yanking a child away from his home than in helping to try to get utilities and other services to these homes,” White Hawk said.

White Hawk’s parents – both missionaries – viewed her biological family as part of a dangerous social and religious subculture.

“My adoptive mother constantly reminded me that no matter what I did, I came from a pagan race whose only hope for redemption was to assimilate to white culture,” White Hawk said.

White Hawk helped form the First Nations Orphans Association, which helps forced adoptees get re-acquainted with their biological families.

“Our job is to help these people heal,” she said.

The Child Welfare League has acknowledged the damage it inflicted during the forced-adoption period, issuing a public apology in 2001.

In many instances, American Indian children “were deprived of their culture, their language,

connections to their families, their tribe, and in many instances it caused such hurt and sorrow and deprived them of so much happiness in their lives,” said Shay Bilchik, president and chief executive of the Child Welfare League.

Like many of the other adoptees, Harness concedes the white household she was raised in gave her better opportunities for traditional success than the one from which she was taken at 18 months old.

“I was given access to voice lessons and music lessons and other things I wouldn’t otherwise have a chance at,” Harness said. “I’m like the other adoptees who said that even though their households were sometimes abusive, they never would have become the person they’ve become today” without being adopted.

But there was a cost.

“We were, in many ways, required to be grateful and thankful that we weren’t raised with that other family,” Harness said.

Also a member of the Confederated Salish Kootenai Tribes, from the Flathead Reservation in western Montana, Harness was removed from her home by a social worker because of “neglect.”

She was adopted at age 2 by a white couple – Eleanor and Jed Devan. While her mother simply wanted a child, her dad, Harness said, bought into the noble idea of “saving” an American Indian girl from her ancestry.

Soon others were adopting American Indian children, including church families across the country, she said.

“At the time it was considered the ‘in’ adoption,” Harness said. “If you could save a poor Indian child, you were a good person.”

She talked to 25 adoptees in her research and found that, like her, many of them uncomfortably straddled the cultural fence between American Indian and white societies.

Some said they were considered inferior to

their white siblings because of their American Indian DNA. “I think that, for instance, when I would get in trouble, it would be because of my genes, because of the bad genes passed onto you,” said one adoptee.

Later, many adoptees ran into resentment from tribal members when they returned to the reservation of their birth. They were called “apples” – red on the outside but white on the inside.

“How did I cross from being Indian to be white?” wondered another adoptee. “I lived somewhere in the middle, racially blank.”

Several struggled with depression and early drug use. Some committed suicide, Harness said.

Some adoptees’ stories didn’t end so badly, however. Suzie Fedorko was handed over to Minnesota social workers by her grandmother, after Fedorko’s mother left for high school one morning.

Fedorko’s adoptive parents – strong Catholics – were loving and gave her a good home, and she went on to start her own family.

Fedorko later learned that her mother – Cathee Dahmen – became a supermodel in the 1970s and hung out with the likes of Mick Jagger and Andy Warhol.

“If I had stayed with my mom, I don’t know if she would have had the success she did with her life,” Fedorko said.

Harness also has reunited with her biological family and is at peace, somewhat.

She is still angry about times when upon learning she was American Indian, people’s assessment of her plummeted. A college professor, for instance, told her she would be better suited for vocational education courses.

“I know that the expectations – or lack of expectations perhaps – that were placed on me as I was growing up and trying to find my place in the world really caused me to limit my abilities, for a long time,” Harness said. “But I think I’ve got my footing in this world at last.”



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CD REVIEW: The Cisco Band & The Joaquin Brothers

The Origins Of Waila

By JAMISON MAHTO  
Indigenous in the News

Tonight I ride with Canyon Records release of The Origins of Waila loaded to the I-pod and it's perfect for the ride through downtown as Hen-nepin Avenue is an ocean of motion. A river of people on the street looking for the dream that lies hidden in the yearning eyes of the street corner preachers and poets on a Saturday night and I'm riding toward the light of the dance hall for a night full of legendary flirtations and mythical surprise.

"The Cisco Band and the Joaquin Brothers are two legendary bands in the history of Waila, popularly known as "Chicken Scratch". The energetic dance music of the Native peoples of southern Arizona, Waila features the intertwining melodies of saxophone and accordion propelled by the rhythms of guitar, bass and drums. Playing the Polkas and Two-Steps that are hallmarks of the Scratch sound, these two renowned bands exemplify this innovative confluence of music from Tohono O'odham and European culture."

"Chicken scratch, however, is at its root, an interpretation of norteño music, which is itself a Mexican adaptation of polka." When new dances and rhythms such as the polka, the schottische, the quadrille and the mazurka arrived in Arizona, the Mission-educated students had the skills and knowledge to learn to play them."

"Waila has always been viewed as "traditional" music of the Tohono O'odham despite using instrumentation of European origin. Often Waila dances are held in conjunction with ceremonial dances, both finding their proper places at the important gathering of the Tohono O'odham."

The first half of this CD features 12 lively and up-tempo songs by The Cisco Band consisting of Francis "Cisco" Enriquez (saxophone), Marvin Enis (accordion and guitar), David Narcho (drums), Frank Joaquin (guitar), and Leroy Martinez (bass Guitar).

The titles of the songs are; Mountain Chair, Where Were You Last Night?, Love Of My Life, Why Not?, Marsa, How About Queen's Well?, Trophy, Did You See?, Felipe, Who Knows, Like It Was, and I Remember,

The Cisco Band plays a style reminiscent of every polka band that I've ever heard, not that I've actually listened to that many but, I have some experience with two step waltzing and polka's from elementary school.

The basic rhythmic scheme behind the music is solid and simple. There are no showy flashy improvisational guitar or lead instrument solos just the driving drums bass and guitar chop behind a lively and again simplistic melody often with a close harmony played by the other lead instruments either another saxophone or the accordion. The norteno influence is clearly evident.

The second half of the CD is 12 songs by The Joaquin Brothers featuring Daniel Joaquin (saxophone & accordion) Fernando Joaquin (saxophone), Leonard Joaquin (bass Guitar), Angelo Joaquin (guitar) and Jerome Joaquin (guitar).

The song titles are; La Pachuca Polka, Hohokam Choti, Hohokam Polka, You Are My Sunshine Polka, El Changolaso Choti, Estamos En Texas Polka, No Sabemos Polka, El Ebanto Choti, La Pecosita Polka, Never On Sunday Polka, Corazon Corbarde Polka and La Manana Choti.

There seems to be a closer connection with the Norteno style of music in this band's material and it sounds more traditional as indicated by the fact that most of the titles are in Spanish slang lingo.

Two songs, Hohokam Choti and Hohokam Polka, refer to an ancient paleo-Indian culture. Hohokam (ho-ho-KAHM) is one of the four major prehistoric archaeological traditions of what is now the American Southwest. Hohokam is a Pima (O'odham) word used by archaeologists to identify a group of people that lived in the Sonoran Desert of North America. The two saxophones trade licks on the verses, play harmony on the choruses.

There is nothing maudlin or grief-stricken about this music. This is a real good time. I never thought I would listen to Polka bands and like it. It must be a sign that I'm getting older. This is back in the day when things were simpler. This sound is the sound of home and I ride with it in my head and my heart. Now if only my legs would cooperate.

Sandy loved to schottische. Oh she knew how to polka waltz and mazurka but the schottische was Sandy's move. Sometimes we go in a horrible stupid accident or degenerative debilitating disease yet the end is always sudden. The thing that I understand is that there are lots of polka bands and they don't do no ballet in heaven and Sandy schottisches around in the clouds right now with the fire still burning brightly behind those eyes and a smile. Hey, sandy save the next one for me.

For More Info:  
<http://www.store.canyonrecords.com>



Survivor auditions set for Dec. 15 at Osage MDE

TULSA, Okla. – Who wants an interview for a chance to win \$1 million?

A casting call for the next "Survivor" TV reality show will be hosted from 4 to 8 p.m., Tuesday, Dec. 15, at the Million Dollar Elm's Osage Event Center at L.L. Tisdale Parkway and 36 Street North.

"These auditions at the Osage Event Center provide a good chance for one of our guests to experience one of the most popular reality TV shows ever," said Stephan Burris, general manager, Osage Million Dollar Elm casino. "We're happy to be working with News Channel 6 in Tulsa to provide a venue for this exciting opportunity."

All contestants must be 18. Producers are seeking these following traits: strong-willed, outgoing, adventurous, physically and mentally adept, adaptable to new environments and having interesting lifestyles, backgrounds and personalities. "The prize for this competition is \$1 million, but this prize money will not come easily," according to CBS eligibility requirements.

This year's Survivor Season Finale is scheduled for Sunday, Dec. 13, on KOTV Channel 6 CBS-TV affiliate. Dave Ball, an OSU graduate whose father is a Tulsa pastor, is featured in the current Survivor episodes.

Survivor began in 2000 and popularized reality TV. It's produced in many countries throughout the world and shows contestants who compete for cash prizes. The show uses a system of progressive elimination, allowing the contestants to vote off other tribe members until only one final contestant remains and wins the title of "Sole Survivor".

Osage Event Center, 951 W. 36 Street North, is 17,000 square feet and hosts parties, receptions, business meetings and other events during the year. The event center has featured recent sold out performances by Darius Rucker, Bonnie Raitt and B.B. King, among others. For more information visit [www.milliondolarelm.com](http://www.milliondolarelm.com) or [www.newson6.com](http://www.newson6.com)

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Inside this issue:

- Does DNA mean DOA for Dawes?
- Weight loss surgery at Hastings
- Grant created for education tours



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# NATIVE AMERICAN TIMES

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DECEMBER 18, 2009

## U.S.: \$3B to end royalty dispute with Indian tribes

By MATTHEW DALY

WASHINGTON (AP) – The Obama administration on Tuesday proposed spending more than \$3 billion to settle claims dating back more than a century that American Indian tribes were swindled out of royalties for oil, gas, grazing and other leases.

Under an agreement announced Tuesday, the Interior Department would distribute \$1.4 billion to more than 300,000

numerous family members and return the land to tribal control.

The settlement also would create a scholarship account of up to \$60 million for tribal members to attend college or vocational school.

If cleared by Congress and a federal judge, the settlement would be the largest Indian claim ever approved against the U.S. government – exceeding the combined total of all previous settlements of Indian claims.



Louise Cobell, a member of the Blackfeet Tribe from Montana who was the lead plaintiff in the case, called the proposed settlement crucial for hundreds of thousand of Native Americans who have suffered for more than a century through mismanagement of the Indian trust.

Indian tribe members to compensate them for historical accounting claims, and to resolve future claims. The government also would spend \$2 billion to buy back and consolidate tribal land broken up in previous generations. The program would allow individual tribe members to obtain cash payments for land interests divided among

was an important step to reconcile decades of acrimony between Indian tribes and the federal government.

“As a candidate, I heard from many in Indian Country that the Cobell suit remained a stain on the nation-to-nation

See **DISPUTE** Continued on Page 4

### ‘Song of Winter’ - a Tulsa Indian holiday tradition



Jehnean Washington and Will Hill perform a scene from “A Song of Winter.” PHOTO COURTESY MAHENWAHDLOSE

## It’s Christmas time in Okla. Indian Country

American Indian Theatre Company presents the Mahenwahdose production of Will Hill’s Native American Christmas comedy, “A Song of Winter” this weekend.

TULSA, Okla. – The American Indian Theatre Company is announcing the fourth performance season of “A Song of Winter,” written by Will Hill, Native American playwright and storyteller. Like many of Hill’s performances, the play is filled with humor and highlights Christmas time in Oklahoma’s Indian Country. The performance will top off a year of success for Hill and AITCO, following the funny, spooky comedy “The Fearless Honkah Hunters,” writ-

ten by Hill and Winona Henderson, which was performed at the Tulsa Performing Arts Center in October.

The play, which takes place during the season of “Thluhfoh Yuh Hay Gee Dah,” the season of the popping trees, is filled with the comedic humor and antics of Hill. His professional training mixes beautifully with the history, language, music, folklore and dance of his Muscogee-Creek traditional upbringing. A highlight in this performance is an “Ode to Commodity Cheese,” as well as the memorable song of the same name written by Hill’s performance partner, Jehnean Washington.

See **CHRISTMAS** Continued on Page 2

## Native Americans have 4 times swine flu risk as others

ATLANTA – The U.S. Centers for Disease Control on Dec. 11 released a study stating that Native Americans and Alaska Natives have died from swine flu at a rate four times greater than other Americans.

Researchers looked at swine flu deaths in 12 states that contain about half of the nation’s Native population and determined that Natives died at a rate nearly 4 out of every 100,000 people, compared to a rate of 1 out of 100,000 for everyone else.

The study counted 42 Native Americans who died of swine flu or its complications by mid-November.

American Indians and Alaska Natives have higher rates of diabetes, asthma and other conditions that make them more vulnerable.

The Native groups also have higher poverty rates, and were hit harder than other people during past pandemics.

In all, scientists said swine flu has sickened nearly 50 million Americans and killed about 10,000. The CDC also estimates that nearly 200,000 Americans were hospitalized through mid-November – about the same amount that occurs normally in an entire winter flu season.

The largest portion of reported swine flu hospitalizations and deaths re in non-elderly adults, the CDC report stated. More than three-quarters of the deaths were people 18 to 64.

About 80 percent of those deaths were in people ages 20 through 59, and 45 percent were obese, according to the research.

According to the CDC Web site, during the week of Nov. 29-Dec. 5, flu activity declined in the United States. The number of states reporting widespread flu activity decreased from 24 to 14. Visits to doctors for flu-like illness and flu-associated hospitalizations also declined from the previous week. However, flu-associated deaths increased.

In Oklahoma, a Garfield County man became the 36th person to die from the swine flu since Sept. 1, according to the state health department. A Kay County man died before the health department began tracking swine flu-related deaths, bringing the state’s total to 37.

October was the peak for swine flu deaths in Oklahoma as 10 people died the week of Oct. 24.

Larry Weatherford, state health department spokesman, said flu typically comes in waves.

“There was a wave (of swine flu) in the spring and then died down in the summer the peaked about six weeks ago,” he said. “We are concerned we may see another wave come through. People in Oklahoma are still catching H1N1. People are still getting sick out there. The best way to prevent the flu is get vaccinated both for H1N1 and seasonal flu.”

## Oklahoma now 2nd in Indian gaming revenue

By CLIFTON ADCOCK  
Tulsa World

TULSA, Okla. (AP) – Despite an industrywide slowdown in the growth of Indian gaming, Oklahoma’s continues to grow, a new report shows.

Oklahoma ranks second, just behind California, in revenue generated from tribes gaming enterprises, according to the Indian Gaming Industry Report for 2009-2010. The state surpassed Connecticut in 2008, the latest date numbers were available for. The state had the most tribal gaming centers

and had the second-largest number of Indian gaming machines. The state also had the most absolute growth in the number of gaming machines, the report stated.

The increase in gaming machines in the state made up 37 percent of the total growth nationwide. Oklahoma tribal casinos drew in almost \$2.9 billion in gaming revenue in 2008, behind California’s \$7.3 billion, an 18 percent growth from the previous year. The nationwide growth rate for tribal gaming

See **GAMING** Continued on Page 3

## Cherokees finalize deal on closed Choctaw horse track

OKLAHOMA CITY (AP) – The Cherokee Nation has bought Blue Ribbon Downs in Sallisaw, Okla., less than two weeks after the previous owner shuttered the horse racing track.

The Cherokee Nation announced its purchase in a Dec. 10 news release, but didn’t disclose the sale price or say whether the track would reopen. The Choctaw Nation of Oklahoma had owned the track since 2003.

“The Choctaws did an excellent job in trying to make the track profitable,” said David Stewart, CEO of Cherokee Nation Entertainment, which operates Hard Rock Hotel Tulsa and Cherokee Casinos. “As owners of a track in Oklahoma, we understand the



Blue Ribbon Downs is located in Sallisaw, Okla. PHOTO COURTESY CHOCTAW NATION

See **TRACK** Continued on Page 3



# Indian reservation cigarettes under fire in NY

By DAVID B. CARUSO

NEW YORK (AP) – The City of New York has accused several cigarette dealers on a Long Island Indian reservation of secretly defying a court order that was supposed to have shut them down.

The charge is the latest in a legal battle between New York Mayor Michael Bloomberg and smoke shops on the Poospatuck Indian Reservation over the sale of millions of dollars in untaxed cigarettes.

In August, a federal judge ordered most of the largest shops on the res-

ervation to stop selling untaxed packs to the general public, saying such sales were illegal, despite the state's tolerance of the practice.

Publicly, the shops promised to abide by the ruling, but in a motion filed in federal court on Wednesday, lawyers for the city said three dealers quietly continued to do business through newly formed cigarette stores not covered by the court order.

"It shows contempt for the court's authority," said Eric Proshansky, an attorney for the city.

The tribe's chief, Harry Wallace, didn't immediately return a phone

and e-mail message from The Associated Press on Thursday, but told Newsday that the allegations are false.

The city has asked U.S. District Court Judge Carol Amon for thousands of dollars in penalties against the three dealers.

Lawyers for two of the dealers declined comment. Richard Levitt, a lawyer who represents dealer Wayne Harris, wouldn't discuss his client's case in detail but said, "the evidence will show that he is not in contempt of the court's order."

In August, Amon ruled that the

tribal shops' longtime practice of selling cigarettes without collecting required state taxes was illegal.

She ordered eight shops to stop selling cigarettes to anyone who wasn't enrolled in the tribe, and barred 11 people affiliated with those stores from further sales to the general public. The three dealers were all named in that order.

The shops have appealed, but all had also publicly claimed to have ceased operations by September.

City lawyers didn't buy it, and investigated with the assistance of agents from the state's tax enforce-

ment division.

The case is being watched closely because of its potential effect on other Indian reservations around the state.

Shops on tribal land now account for nearly a third of all cigarettes sold annually in New York. This booming business is a product of the state's longtime reluctance to collect taxes on cigarettes sold on tribal land, which means reservation shops can offer tobacco at a huge discount.

Relatively few shop owners have ever been charged in criminal court over their dealings in untaxed cigarettes.

## FTA announces \$32 million in public transit for Indian reservations

WASHINGTON — A new bus maintenance facility for the Navajo Nation in Arizona and a new transportation center for the Eastern Band of Cherokee in North Carolina are only two of 100 of transit projects on tribal lands that will share in \$32 million in Public Transportation on Indian Reservations funding from the U.S. Department of Transportation's Federal Transit Administration.

The \$32 million, of which \$17 million will come from the American Recovery and Reinvestment Act of 2009 (ARRA) Tribal Transit Program, will pay for 100 transit projects for tribes in 22 states. Proposed projects include new buses, vans and other capital equipment, as well as operations, transit planning, and the construction of new transit facilities. The \$17 million in ARRA funds will cover 39 of the projects.

"We want the economic recovery to reach all of America," said U.S. Transportation Secretary Ray LaHood. "New and restored

transportation infrastructure on tribal lands will help spur and sustain economic growth on those lands."

Participants include federally recognized Indian Tribes or Alaska Native villages, groups, or communities as identified by the Bureau of Indian Affairs in the Department of the Interior.

"Safe, affordable and efficient transit service is a priority for our nation's tribal lands, and the Recovery Act is helping us realize that goal," said FTA Administrator Peter Rogoff.

FTA national and regional staff members reviewed 152 proposals and selected 100 based on, among other criteria, planning and coordination, demonstration of need, benefits of the project, and financial commitment of the sponsoring organization.

A list of winning projects may be found at <http://www.fta.dot.gov/news/news-events-10912.html>, and will be announced in the Federal Register.

## U.S. rep questions tribal land auction

SIOUX FALLS, S.D. (AP) – U.S. Rep. Stephanie Herseth Sandlin is questioning the Internal Revenue Service's move to auction tribal land on the Crow Creek Indian Reservation.

The South Dakota Democrat says she is worried about the precedent it sets.

The IRS last week auctioned off about 11 square miles of land owned by an impoverished Indian tribe to help pay off more than \$3 million in back taxes, penalties and interest. The tribe says the sale is illegal under federal laws

protecting American Indian land and sued to block the sale. A judge let it proceed but promised to schedule a trial to hear the tribe's arguments.

Herseth Sandlin says her office is still gathering information, and she stopped short of saying the IRS should back off. But she says the sale of the land is unfortunate.

South Dakota Sens. Tim Johnson and John Thune also say they hope a solution can be found.

## CHRISTMAS

Continued from Page 1

Hill and Washington, an accomplished singer and music composer, have been stage partners for the past nine years. The two actors, dubbed "The Dynamic Duo" by Native American Times, brought national recognition to the state of Oklahoma by being the first American Indians to perform at the Smithsonian's then new National Museum of the American Indian in Washington, D.C.. Later, in Nov. 2007, they were chosen to represent Oklahoma's Centennial Celebration at Disney's EPCOT Center in Orlando, Fla. where they put on 31 performances.

The acting ensemble of Mahenwahdose will fill the cast of this enjoyable holiday play. Cast members include talented actor Michael Buckendorf, Jr., who is in his fourth year with Mahenwahdose; Winona Henderson, Cherokee, who has appeared in every production and is co-founder of Mahenwahdose; Butch

McIntosh, traditional Elder and dancer; and newcomer Mike McEver, Cherokee, a University of Tulsa Law graduate, successful Coweta attorney and Administrative Law Judge for the Cherokee Tribe, as well as undergraduate of Arts, Drama, Speech and Journalism from Northeastern State University.

The play is being funded by the American Indian Theatre Company, The Oklahoma Arts Council, National Indian Monument Institute, Tulsa Indian Art Festival, Tulsa Performing Arts Trust and Prescor, Inc. Opening night will be Friday, Dec. 18, 2009 at the Tulsa Performing Arts Center at 8:00 p.m.. There will be two performances on Dec. 19 - a 2:00 p.m. matinee and an 8:00 p.m. evening performance. Tickets are now on sale at the PAC ticket office in the Tulsa area at 918-596-7111 or toll free, 1-800-364-7111.



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# Slumping economy hits Indian casino industry

By SUDHIN THANAWALA

SAN FRANCISCO (AP) – The economic downturn has slowed the growth of Indian gaming in the U.S., but the industry is faring better than traditional casinos, according to a report released Thursday.

Revenues climbed by 1.5 percent last year – the smallest increase since a federal law regulating the industry was passed in 1988, according to the Indian Gaming Industry Report by economist Alan Meister.

That was down from a growth rate of 5 percent in 2007 and an average rate of about 15 percent from 2001 through 2006.

The \$26.8 billion industry outperformed the commercial casino sector, where revenue dropped about 7 percent to \$30 billion in 2008, according to Meister's report.

Experts say Indian casinos have the advantage of being dispersed across the nation, making them more easily accessible than casinos in Las Vegas and Atlantic City.

"Indian gaming is in people's backyards," said David Schwartz, director of the Center for Gaming Research at the University

of Nevada, Las Vegas. "A person from Southern California is not going to Vegas, but to a California Indian casino where they can spend a couple of hours. That's what you're seeing.

Despite declines in the number of visitors and the amount of money they spent in some locations, the industry as a whole was helped by expansions, new casinos and new games, Meister said.

"Some states were down while others were up," he said during a telephone interview.

In 2008, tribes operated 442 casinos in 28 states, up from 429 the previous year.

Much of the revenue increase came from Oklahoma, which added nine new gambling halls. That state's \$2.9 billion in revenue allowed it to surpass Connecticut to become the second largest Indian gaming state behind California.

Another state posting significant revenue growth was Florida, where the report said the Seminole Tribe added different machines and table games such as blackjack to its existing casinos.

California was among about nine states, including Connecticut and Minnesota, that saw

revenues fall although it continued to lead the nation in Indian gaming revenue at \$7.3 billion. California experienced a decline of nearly 6 percent from \$7.8 billion in 2007.

"It's definitely been a challenging environment," said David Gutierrez, a spokesman for Red Hawk Casino in Placerville, Calif., which opened last year. "We're near Sacramento, so we have a lot of people with government jobs who have been furloughed."

Gamblers are still coming through the doors, but spending less, he said.

The Buffalo Thunder Resort & Casino in Santa Fe, N.M., which also opened in 2008, has seen a drop in out-of-town travelers, particularly business groups, said Allen Mosley, CEO of the Pueblo of Pojoaque, which manages the facility.

So Mosley said the tribe has refocused its marketing efforts on the local area.

"We've shown increases every quarter, although we're not where we projected we would be three years ago," he said.

## TRACK

Continued from Page 1

economics of the industry."

The approximately 100-acre tract of land, bordered on the south by Interstate 40 and to the north by Highway 64, is situated within the Cherokee Nation's tribal jurisdiction.

"We had an opportunity to purchase property that is within our tribal jurisdiction so we always closely consider that and see it as a wise business decision to take advantage of that any time we can," said Stewart.

The Cherokee Nation says it has no immediate plans for the property. The tribe also owns Will Rogers Downs in Claremore.

Blue Ribbon Downs began running in the early 1960s and in 1984 became the state's first track to offer pari-mutuel racing. The track is located in a town of about 8,000 people in far eastern Oklahoma and has a history of financial struggles.

## GAMING

Continued from Page 1

revenue was less than 2 percent, according to the report conducted by Alan Meister, an economist with Nathan Associates Inc.

The total gaming revenue for all 442 Indian gaming facilities nationwide was around \$26.8 billion. Table games in Oklahoma casinos had a growth rate of about 5 percent, according to the report.

Oklahoma had 32 tribes offering 110 gaming facilities (though some of those facilities were smoke shops and travel plazas with slot machines) in 2008, according to the report.

Oklahoma has helped pull up the nationwide Indian gaming revenue growth rate in each of the last six years, especially in 2007 and 2008, when California had a negative impact on the nationwide growth rate, Meister wrote.

The percentage of growth that Oklahoma contributed to the national growth rate was first, with 118 percent. But growth has begun to slow, even in Oklahoma, the report states.

At the national level, tribal gaming experienced its slowest growth since the enactment of the Indian Gaming Regulatory Act in 1988. Growth in Indian gaming did outpace growth among commercial casinos, however.

Casinos saw a 7 percent decline in 2008.

### NATIVE AMERICAN TIMES

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- News from the crossroads of Indian Country -

## Kiowa Tribe removed from high risk status

LAWTON, Okla. (AP) – The federal Bureau of Indian Affairs has removed the Kiowa Tribe from high risk status after more than 12 years.

Tribal Chairman Don Tofpi says the move allows the tribe to conduct business normally and apply for grants to support tribal programs.

The Kiowa were placed on high risk status in June 1997 for issues including misappropriation of funds, delinquent audits and financial reports and improper contracts.

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# COMMENTARY

## Does DNA mean D.O.A. for Dawes?

By J.D. COLBERT

Do you want to know if you are Indian? Do you want to find out the “truth” of the family legend that you are Cherokee and that you have a great-grandmother who was a Cherokee princess? Or perhaps your interests are more mercenary and you simply wish to “tribe shop” for membership in a large per cap tribe? Well, the miracles of modern science may soon deliver your CDIB card right to your doorstep.

Numerous companies now offer DNA genetic testing and aver that these tests can definitively tell you if you have Native American ancestry. At least a few of these mostly Internet based companies also claim to be able to tell you what tribe that you are.

Thus, for a price, the average American can sit at home, swab the inside of their cheek, FedEx their package and within 7-10 business days receive information that they are, after all, Indian. Sweet vindication! With such “proof” in hand agitation for enroll-

ment in “their tribe” is sure to follow.

The science of DNA testing and its possible future general acceptance have enormous implications for tribes and Indian Country. Indeed, DNA genetic testing for Native American ancestry if left unchecked has the potential to unleash a Perfect Storm of disruption across Indian Country the likes of which we have not been seen since the Dawes Act of 1887.

So much so it is fair to ask, “Does DNA Mean D.O.A. for Dawes?”

Science, like fire ants, is ever advancing, continually moving forward. It may be that today the business of DNA testing for ancestry mostly lies in the realm of hyperbole. However, yesterday’s phrenology oftentimes becomes today’s laser based brain surgery.

Thus, we can be certain that the science of analyzing our chromosomes will continually advance. Add to that the fact that our American society today is greatly in love with science and technology. Look how we embrace lie detectors, cell phones, iPods and Big

Mouth Billy Bass the singing fish (I’ve still got mine on the wall although his singing has been reduced to indecipherable babble due to technical difficulties).

It is not too much of a stretch then to foresee that DNA genetic testing will evolve to the point that it will not only claim to tell us our Native American ancestry but also will also serve as “scientific proof” of what tribe(s) we are and our blood quantum to boot. Whether this is true or not, American society and perhaps our legal system are likely to eventually embrace this technology.

So what does this mean for Dawes? Most tribes utilize some type of base roll to ascertain eligibility for tribal enrollment. Frequently such base rolls are tied to the General Allotment Act/Dawes Act. Generally, if one can prove a direct line of ancestry to a person who is listed on the designated base roll, then one is eligible for tribal membership (and, of course, in many cases one must possess a requisite degree of blood quantum). This

has pretty much been standard operating procedure across Indian Country for generations.

DNA genetic testing has the potential to completely upset this historic apple cart. DNA genetic testing might very well someday result in tribes abandoning the use of historic base rolls in favor of the “proof” provided by this new technology.

There are many who would welcome trashing the very concept of base rolls due to the well-documented egregious flaws, errors and outright fraud inherent in these base rolls. Such problems were famously documented in the Meriam Report of 1928. Tribal membership and oftentimes blood quantum levels were misstated and many otherwise eligible Indians refused to participate in the census/roll process.

The specter of this looming technology and its possible future widespread adoption augurs for cataclysmic change across Indian Country. It may mean that many who are presently on the tribal rolls may not be



J.D. Colbert

able to pass the cheek swab test. Disenrollment may strike Indian Country with avian flu proportions. On the other hand, many who possess Native blood but can’t trace their ancestry back to the base roll will have a compelling case for tribal membership.

In the end, it seems to me, that if we cling to the singular mathematical equation of “blood quantum=Indian” that the advancement of science and technology along with an American faith in scientific proof will ultimately mean that it is D.O.A for Dawes.

### Letters

#### Grateful for care package

Native Times Staff:

I would be grateful if you printed my letter in your newspaper. I just wanted to say “thank you” for the wonderful box that I received in the mail from Janene Alford from Tulsa OK. I am a Native American soldier currently deployed near Baghdad, Iraq and to receive this box filled with homemade cookies, candy, treats, games, chocolate and a OK Univ TSHIRT was the most awesome package I have received so far since I have deployed. Just knowing that it came from home and Ms. Alford took the time out to send me all these goodies and two newspapers from Native Times, I was very thankful. I shared this with my parents who reside in Laguna Pueblo, NM and she sends out her heartfelt thanks and will keep you all in her prayers. Its during these times that

the holiday season approaches and the times when I miss family very much. Again, please print this and hopefully Ms. Alford will see and know that I was very thankful and appreciative that our Native people think about us overseas.

*Demetria Aragon-DeJesus  
HHD, 93D Military Police Battalion  
APO AE 09344*

#### A mother remembers roots

Tribute to my Ancestors: I have not forgotten your names. Although many of our people were wiped out in the Indian wars in North Carolina and South Carolina and forced off their lands losing most of their language and culture, our people managed to survive well into the 1900’s.

When very few of our people were left some who had come down with Indian Traders or who lived in the area along the Pee Dee River became very few in numbers their descendants started to intermingle with Blacks and whites in the early 1900’s.

The census taker never bothered to ask their race he just jotted down “Mulatto,” neither black nor white, a term that was also used for Native Americans in the south. Our people were neither black nor white but Native Americans. My family descended from Chowanocs, Pee Dee, Keyauwee and several other Indian tribes that lived in the Carolinas. We were not Cherokee as many folks claim nor from any other People who claimed Native ancestry that were a subject of doubt. We were from a once proud people who were forgotten by history.

The town that our family hails from in Anson County, North Carolina is small with a population of less than 500. Most of the original families have moved out. Our people were all but ignored. My mom Olivia kept our Native ancestry alive. She was the female “Alpha Wolf of our family. Strong and proud and spoke the truth even if it hurt. She would tell us of her “Indian Uncle Frank” who used to pay them fifteen cents to comb his long hair.” He

stayed with us in that old wooden house. He had a room in the back. “Uncle Frank was a real Indian man - had near pure gold capped in his mouth and could out run a rabbit,” she would laugh. He was my Great-grandmother’s brother. We never found a picture of her nor “Indian Uncle Frank”. We did find one of their sister, Darnetta. She was born in the late 1800’s and was a beautiful Native Woman. People would gasp when they looked at the photo.

My son who is eight-years-old can name his ancestors going back almost six or seven generations. He is proud of his Native ancestors and often writes about them in school and talks about them all the time. History may have forgotten them but we remember their names.

*Shoshone Peguese  
Pee Dee Tribal Member  
Cortlandt Manor, NY*

#### Get your Well Woman exam

Merry Christmas and Blessings

on you and your family through out this holiday season from KAW Nation’s Women’s Health Program Staff (Lana Nelson, Lisa Allton, Ginger Gray, and Mary Tinsley, ARNP). KAW Women’s Health is your Breast and Cervical Cancer Early Detection and Screening program. If you are a Native Woman, between the ages of 18-65, and meet the eligibility requirements, you may qualify for this program. Please call your clinic at Kanza (580-362-1039), White Eagle (580-765-2501), Pawnee I.H.S. (918-762-6530), Pawhuska I.H.S. (918-287-4491), or Perkins Family Clinic (405-547-2473) to make an appointment for your well woman exam. A female nurse practitioner is available to perform the exam through this program. Sister Programs: Take Charge State of Oklahoma and Cherokee Nation Breast and Cervical Early Detection Program.

Make this appointment today, as part of your journey for love, life, and family.

Kanza Clinic Staff

The opinions and viewpoints expressed as commentary may not be the same as the Native American Times publisher.  
Send your letters to editor@nativetimes.com

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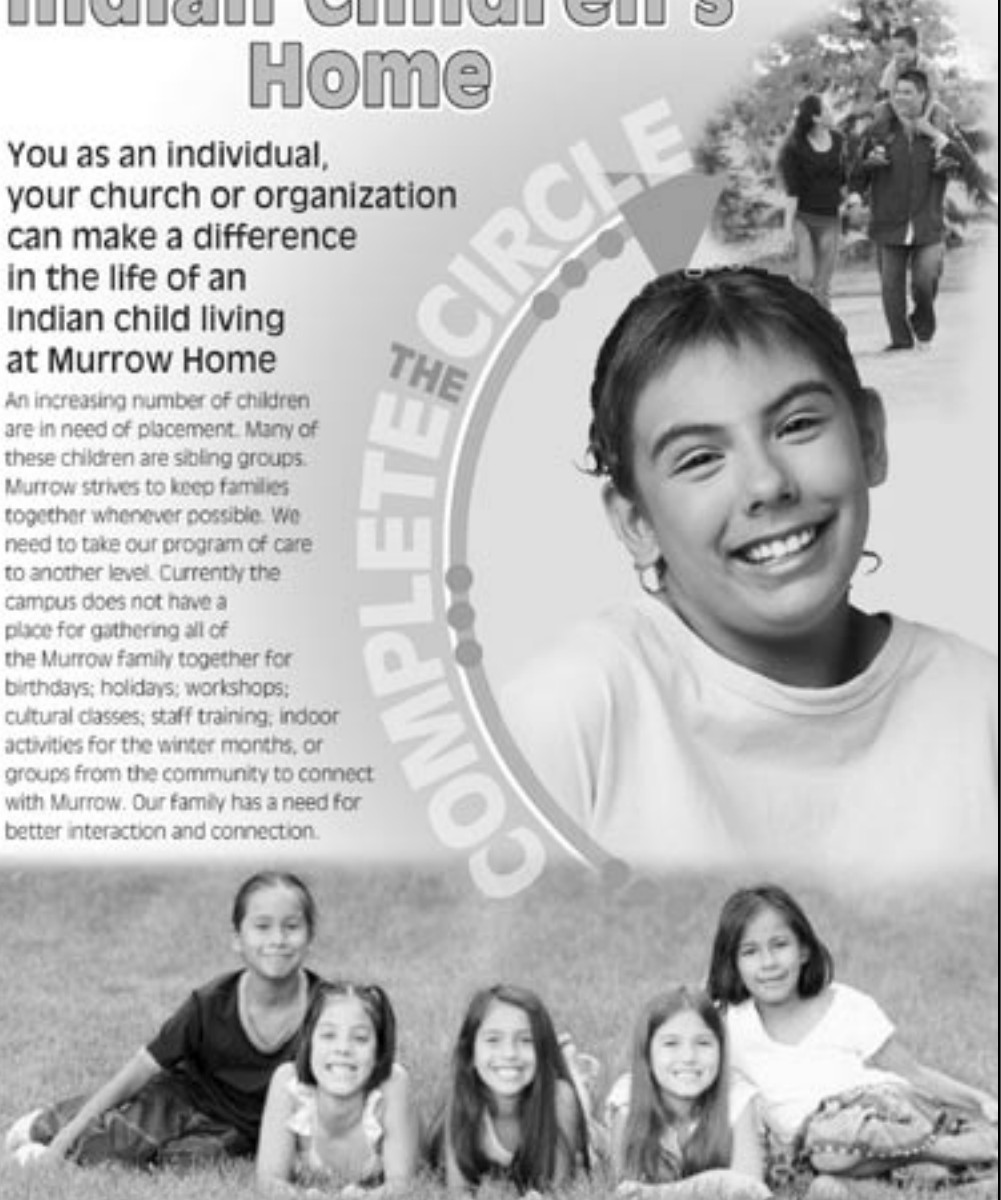
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johnwilliamreeves@juno.com

## Murrow Indian Children's Home

You as an individual, your church or organization can make a difference in the life of an Indian child living at Murrow Home

An increasing number of children are in need of placement. Many of these children are sibling groups. Murrow strives to keep families together whenever possible. We need to take our program of care to another level. Currently the campus does not have a place for gathering all of the Murrow family together for birthdays; holidays; workshops; cultural classes; staff training; indoor activities for the winter months, or groups from the community to connect with Murrow. Our family has a need for better interaction and connection.




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# CLASSIFIEDS




**Human Resources Director**  
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The Pueblo of Sandia in Albuquerque, NM, is seeking a dynamic applicant for the position of Human Resource Director. The successful candidate will have proven experience in human resource planning, reporting and service, in the areas of organizational development and training, employment services, benefit and compensation services, and employee relations, and is responsible for HR functions for all Pueblo of Sandia entities.

Qualifications: Bachelor's degree in education, organizational development or related field (Master's degree preferred) and eight years progressively responsible experience in one or more of the traditional HR functions in a large complex organization, three years of which must have been at the director level. Salary DOE.

The Pueblo of Sandia is a positive and diverse work environment that offers competitive salary and great benefits! Successful candidate must pass a complete background investigation and submit to a Pre-Employment Drug screen. Apply online at [www.sandiacasino.com](http://www.sandiacasino.com), fax (505) 796-7563, or e-mail [resume.staffing@sandiacasino.com](mailto:resume.staffing@sandiacasino.com).

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Duck Creek Casino is currently accepting applications for the following positions:

~IT Manager~  
~Accounting Manager~

Creek Nation Casino – Duck Creek  
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Beggs, Oklahoma 74421  
Fax: 918-267-7200  
Email: [Jacqueline.rolland@creeknationcasino.com](mailto:Jacqueline.rolland@creeknationcasino.com)

CLOSING DATE: January 1, 2010

**Law Enforcement**

The Bureau of Indian Affairs is recruiting for the following job openings:


- Police Officer
- Federal Corrections Officer
- Special Agent/Criminal Investigator

Positions available in locations throughout Indian Country. Visit [www.nativeleo.com](http://www.nativeleo.com) or call (276)794-5549.

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Accounting Clerk  
Security Officer  
HR Generalist  
Part time Cashier/Deli Cook  
Food & Beverage Manager  
General Accounting Manager  
Transitional Housing Program Project Aide  
Tribal Victims Services Clerk/CJA Project Aide  
Sexual Assault Services Program Victim Advocate



The Iowa Tribe of Oklahoma is located 4 miles south of Perkins, Oklahoma on State Highway 177. Indian Preference is considered.

For downloadable job application and complete job descriptions, visit:  
[www.iowanation.org/Government/JobPostings.html](http://www.iowanation.org/Government/JobPostings.html)

Send resume and application to:  
Iowa Tribe of Oklahoma • RR 1 Box 721 • Perkins, OK 74059  
Or fax to: (405) 547-1092

**Principal**

Riverside Indian School Anadarko, OK.

Master's Degree in School Administration & 5 years experience in Professional Education. Oklahoma Superintendent's Certification. Indian Preference applies. Yearlong contract. \$45.52- \$59.19 per hour. Send Resume, Official College Transcripts and BIA Form 4432, to: Bureau of Indian Education, 200 NW 4th St., Ste. 4049, OK City, OK 73102 by 12/16/09. Call Carolyn 405-605-6051 x302.

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**RACISM IN INDIAN COUNTRY**

*A book By Dean Chavers, Ph. D.*

Racism still flourishes in Indian Country. From sterilization of Indian women to refusing to make loans to Indians to buy cars and houses, the practices still keep Indians down. Written for use as a text for high schools and colleges, this book is a MUST for all tribal schools and colleges. Available at [www.peterlang.com](http://www.peterlang.com), \$32.95 plus shipping and handling. Ask about bulk orders.



# EVENTS

**Through January 31**

Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

**Through January 31**

KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/\$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

**December 19**

Otoe Eloska Society Ceremonial Taildance & Christmas Celebration at Otoe-Missouria Cultural Building, Hwy. 177, Red Rock, OK Info call B Huber at (405) 240-2600 or Email: [iowayhuber@hotmail.com](mailto:iowayhuber@hotmail.com)

**December 25**

Giveswater Christmas Dance  
Ponca Cultural Center, White Eagle, Okla.  
Starts at 2:00 p.m. till ?  
Supper at 5:30  
Contact Robert Collins 580-716-7937  
All family members bring covered dish or raffle items

**December 31**

Gallagher and the Sledge-O-Matic  
9 p.m., at Osage Million Dollar Elm Casino Event Center. Free admission

**December 31**

Peoria Housing Authority Annual New Years Eve Stomp Dance  
December 31, 2009  
Time: 6:30-????  
Place: Ottawa/Peoria Building  
114 Eight Tribes Trail  
Miami, Ok 74354  
Contact: Dawn Kelly @ 918-542-1873 or 918-961-0606 or email me at [dawnkelly@cablone.net](mailto:dawnkelly@cablone.net) for more information.

**December 31**

Sobriety Powwow Sponsored By Circle of Friends & S.K.I.N.S. (Spirit Keeping Individuals –N- Sobriety) at Tulsa Convention Center, 100 Civic Center (Downtown). Contest powwow. ALL DRUMS WELCOME. Info call John Long 918-809-9946 or Niles Bosin 918-639-1816

**January 1**

Comanche Little Ponies Annual New Years Day Pow-Wow at Grady County Fairgrounds, 500 E. Choctaw, Chickasha, OK (Exit #83 on I-44). Info call Lowell Nibbs at (580) 583-5279 or Email: [lowellnibbs@yahoo.com](mailto:lowellnibbs@yahoo.com)

**January 1**

14th Annual New Years Day Dance in Memory of Orval Lee Kirk at Kickapoo Tribal Gymnasium, Mcloud, Okla. Call Diana Plumley at (405) 598-0636 or Email: [designmaker2003@yahoo.com](mailto:designmaker2003@yahoo.com)

**January 2**

Oklahoma City Pow-Wow Club Annual New Years Dance at Centennial Building Oklahoma State Fairgrounds, 333 Gordon Cooper St.,Oklahoma City. Raffles • Cake Walk • Arts & Crafts • Concession Fundraiser for annual Indian Hills Pow-Wow. Call Yonavea Hawkins at (405) 919-1572 or Email: [yonavea.hawkins@sbcglobal.net](mailto:yonavea.hawkins@sbcglobal.net)

**January 8**

UKB Education Higher Education Scholarship Apps Deadline. United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in their Higher Education Scholarship applications by Friday, January 8th at 5 p.m. Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning Higher Education Classes:

- Must complete a UKB Education Application each academic year.
- Shall make application for admittance to an accredited university or college.
- Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.
- Shall submit a copy of their UKB tribal membership card; and their Social Security Card.
- Shall submit an official transcript AND, a copy of their new class schedule.

Students attending college full-time will be awarded \$1,500 for each semester, \$750 at the beginning of the semester, and the remaining \$750 upon completion of the semester. Those attending part time will be awarded \$750, half the first of the semester and the remainder upon completion of the semester. For more information, call the UKB Education Department at (918) 456-8698.


**January 16**

Kiowa Tia-Piah Society Benefit Pow-Wow  
Comanche Nation Community Center  
Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace “Hokeah” Bointy at (405) 933-3862 or Email: [hokeah79@yahoo.com](mailto:hokeah79@yahoo.com)

**January 16**

Honor Dance and Sweet 16th Birthday for Shayla Scott Miller, Southwest Vietnam Veteran's Princess 09-11 at the Chena Building, Iowa Nation Powwow Grounds, 4 1/2 miles south of Perkins, Okla. Regular Winter Dance Program begins with Gourd Dance at 2pm. Honored Elders Mary Bassett Howry and Francis Sweetwater. All veterans, organizations, princesses, family and friends welcome. For info call Joyce Miller-Bigsoldier at 405-269-1561.

Email your powwow or other event info to: [Lisa@nativetimes.com](mailto:Lisa@nativetimes.com). Name, date, time, place and contact information is free. Please ask about special ad rates if you'd like to include more information.



Also, we're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to [lisa@nativetimes.com](mailto:lisa@nativetimes.com)



# HEALTH

## Committee approves health care act

WASHINGTON – The Senate Indian Affairs Committee approved S.1790, the Indian Health Care Improvement Reauthorization and Extension Act, at a business meeting last week.

The bill permanently reauthorizes all current Indian health programs, eliminating the need for tribes to go to Congress in the future. The last IHCIA expired in 2001.

“This is a major milestone,” said Sen. Byron Dorgan (D-North Dakota), the chairman of the committee. “As the nation’s attention is focused on the need for health reform, legislation recognizing and responding to the urgent and long overdue need to modernize the health care we provide to the First Americans is making im-

portant progress in the Senate.”

“The action by the Indian Affairs Committee today is a crucial step in assuring that American Indians receive the health care they deserve,” added Sen. Tim Johnson (D-South Dakota), one of the co-sponsors. “This bill will help us live up to our obligation to help Indian Country. It is long overdue and I hope that the full Senate moves quickly on passing this legislation.”

According to the committee, the bill would:

- Permanently re-authorize all current Indian health care programs;
- Authorize programs to increase the recruitment and retention of health care profession-

als, such as updates to the scholarship program, demonstration programs which promote new, innovative models of health care, to improve access to health care for Indians and Alaska Natives;

- Authorize long-term care, including home health care, assisted living, and community based care. Current law provides for none of these forms of long-term care;
- Establish mental and behavioral health programs beyond alcohol and substance abuse, such as fetal alcohol spectrum disorders, and child sexual abuse and domestic violence prevention programs;
- Establish demonstration projects that pro-

vide incentives to use innovative facility construction methods, such as modular component construction and mobile health stations, to save money and improve access to health care services; and

- Require that the Indian Health Service budget account for medical inflation rates and population growth, in order to combat the dramatic underfunding of the Indian health system.

The House passed IHCIA as part of H.R.3692, the Affordable Health Care for America Act, but has advanced H.R.2708, a standalone version of the bill.

*Indian Health Care Improvement Act: S.1790 | H.R.2708*

## Hastings HELP clinic offers lap band surgery

BY JAMI CUSTER  
Cherokee Phoenix Staff Writer

TAHLEQUAH, Okla. – Weight loss surgeries are being used more among people who cannot lose weight with diet and exercise. For some, surgery could be their last chance for a healthier lifestyle. Cherokee Nation W. W. Hastings is now helping people get that chance by offering the lap band surgery as part of its Healthy Eating for Life Program clinic.

There are two types of weight loss surgery: restrictive procedures that decrease food intake and malabsorptive procedures that alter digestion causing the food to be digested poorly and eliminated in the stool.

The lap band surgery, which Hastings Hospital began performing approximately a year ago, is a restrictive procedure, said Dr. Douglas Nolan, Hastings clinical director.

“After much review and discussion, it was felt the lap band procedure was the best selection for our patients,” he said. “We believe this is the safest weight loss procedure for our patients. However all surgeries carry a certain amount of risk and should never be taken lightly.”

The lap band procedure involves placing a band around the stomach, which assists the patient in losing weight by causing them to feel less hungry.

“The band can be removed if complications arise,” Nolan said. “The band can be adjusted under the direction of the physician to allow a patient to take in more or less calories as needed to maintain a healthy weight loss.”

This procedure is more of a gradual weight loss than that of a patient who has had gastric bypass. But like any surgery, there can be operative and long-term complications to weight loss surgery. Some problems include bleeding, complications due to anesthesia and medications, infections, leaks from staple line, marginal ulcers, among others.

Three years ago Hastings Hospital formed the HELP clinic with the expectation of combating obesity in Na-

tive Americans. Obesity is a challenge to many Native Americans because of their increased risk of diabetes and high blood pressure.

The HELP clinic is a joint effort between nursing, physicians, physical therapy, dietary and behavioral health to assist patients in losing weight through healthy eating and lifestyle.

The HELP program is a three-month program that meets with adult patients every two weeks. The patient is taught how to make healthy food choices that can be sustained for life.

During the past three years the HELP clinic has assisted several patients with weight loss, Nolan said, and they have been very pleased with its success.

“Some patients, who initially wanted to have the surgery, elected not to have the surgery once they had found they were able to lose the weight by diet and exercise alone,” he said. “We have had a few patients who have had the surgery be able to decrease or discontinue their diabetic medications....The surgery is for the health benefits and not for cosmetic reasons.”

However, some patients eventually plateau in their attempt to lose weight, Nolan said. It’s these patients who may be considered for the lap band surgery.

However, surgery isn’t the goal because weight loss is dependent upon the patient and them changing their lifestyle.

“Not all patients are candidates for surgery. There are recognized guidelines for surgery,” Nolan said. “For patients who are a candidate and have completed the program, surgery may be an option. Candidates proceed through a screening process in an attempt to achieve the highest possibility of success. It involves various tests to screen for other diagnosis that are known to be associated with obesity. A patient must undergo a psychological exam prior to surgery as this is a major change in a person’s life.”

– Reprinted with permission of the Cherokee Phoenix, Tahlequah, Okla.

### - Lap band not the only weight loss surgery option

Although Hastings Hospital offers the lap band method, the most popular weight loss surgeries are gastric bypass, gastric sleeve, gastric banding and the duodenal switch.

In 2008, CN citizen and former Dist. 1 Tribal Councilor Audra Conner felt the need to have weight loss surgery after living and struggling with being overweight most of her life.

The gastric sleeve surgery Conner chose to have performed is one not offered at Hastings.

“I have always been one of the heaviest girls in my class. During junior high I began skipping meals and exercising constantly to lose weight and it worked for a few years. But once I started college, the freshman 15 turned into 100,” she said. “I have always been what I consider a ‘healthy fat person,’ but did not feel that would continue much longer.”

Both Conner’s maternal grandmother and mother passed away at what could be considered early ages. Both were diabetic and both died of heart attacks.

“So in 2008, approaching my 40th birthday, I decided that if I didn’t do something about my weight, the very same things would eventually happen to me,” she said. “I had tried many of the weight loss programs and diets out there, and had been successful several times, only to backslide and gain the weight back.”

She said she knew people who had weight loss surgeries and had done well, while others had not.

“So I was not real excited about going that route,” she said of choosing surgery for weight loss. “However, after I learned about a new surgery, discussed it with my family and prayed about it, I came to a conclusion. Surgery would be my best option.”

The gastric sleeve procedure is considered relatively new in the world of weight loss surgery. This operation is performed laparoscopically, meaning that the surgeon makes small incisions as opposed to one large incision. During the procedure, the surgeon removes about 60 percent of the stomach so that it takes the shape of a tube or sleeve. The tube-shaped stomach that is left is sealed closed with staples.

“There is no banding, no bypassing. They merely make your stomach smaller and remove the rest of it,” Conner said. “Someone told me they didn’t agree with my decision because it was so permanent, not reversible. My response to this person who is a smoker, overweight and already has major heart disease was ‘the affects of diabetes and heart disease are not reversible either. I’m willing to take my chances.’”



Former Cherokee Tribal Councilor Audra Conner before and after her weight loss surgery. COURTESY PHOTOS



#### Risks and disadvantages of the procedures mentioned here:

##### Lap Band

- General surgical risks including infection
- Band slippage (<5%), band erosion (<1%), or port problems
- Stoma obstruction
- Band needs fills and adjustments by doctor
- Requires more patient effort for initial weight loss than with gastric bypass or duodenal switch

##### Gastric Sleeve

- General surgical risks, including blood clots, bleeding, infection, and pneumonia
- Leakage at stomach suture/staple edge
- Not reversible
- Requires more patient effort for initial weight loss than with gastric bypass or duodenal switch
- ASMB has not recognized the sleeve as an accepted primary operation
- Most insurance companies consider it experimental and do not approve coverage

– Information from [www.WLShelp.com](http://www.WLShelp.com)

# 2min. 30Q.

2 MINUTES. 30 QUESTIONS. THAT WAS ALL IT TOOK TO FIND MY CAREER.

I was pretty surprised when the statements I checked – “I enjoy attending art exhibitions” and “I make a budget and stick to it” – translated into “Business.” But that’s what **Career Finder** said I had in me. Now, when I finally start my own photography company, I’ll use my TCC education to run the business end of the operation.

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## HAPPY HOLIDAYS!



# EDUCATION ▼ ▼ ▼ ▼ ▼

## UKB taking scholarship applications

TAHLEQUAH, Okla. – United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in Higher Education Scholarship applications by 5 p.m. Jan. 8.

Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning higher education classes:

- Must complete a UKB education application each academic year.
- Shall make application for admittance to an accredited university or college.
- Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.
- Shall submit a copy of their UKB tribal membership card and their Social Security card.
- Shall submit an official transcript and a copy of their new class schedule.

Students attending college full-time will be awarded \$1,500 for each semester, \$750 at the beginning of the semester, and the remaining \$750 upon completion of the semester. Those attending part time will be awarded \$750, half the first of the semester and the remainder upon completion of the semester. Information: (918) 456-8698.

## Cherokees initiate education grant program to fund historical field trips

TULSA, Okla. – Cherokee Nation is providing assistance to Oklahoma schools with a desire to take students on educational tours to cultural and historical sites that are significant to the Cherokee Nation in Spring 2010. Grant applications are now being accepted until all available field trips have been filled.

The grant-sponsored tours, available to 3rd through 6th graders, are designed to promote priority academic student skills (P.A.S.S.) in various general subjects while also providing an authentic look into Cherokee heritage. Cherokee Nation has also arranged for special tour rates for 7th through 12th graders and college students. Cherokee Nation Cultural Tourism department hosts the education tours.

“Educating our children is one of the most important responsibilities we have and through this interactive experience they will gain a better understanding of the Cherokee people and appreciation for Cherokee Nation and Oklahoma history,” said Chad Smith, Principal Chief of the Cherokee Nation. “There are many historical sites throughout the Cherokee Nation that are more than 150 years old that were established long before Oklahoma became a state. Students will have an opportunity to visit an ancient village, learn about the Civil War and enjoy live demonstrations of Cherokee culture and traditions among other activities.”

While experiencing Cherokee life past and present, students will go to various historical sites in Tahlequah, Okla., and the surrounding area. Site visits include storytelling at the Murrell Home, a scavenger hunt held on the historic Capitol Square of the Cherokee Nation and blowgun shooting at the Cherokee Heritage Center. Students will also have the opportunity to participate in an authentic Cherokee art project where they can craft their own take-home surprise.

Participants will also receive a tour activity workbook, which encourages children to ask questions about important things they hear or see during the tour. The tour and accompanying materials are free to participating schools.

“Education is one of the Cherokee people's core passions and an integral part of our history,” said Travis Owens, senior project manager of Cherokee Nation Cultural Tourism. “It is important that the students can visit Cherokee Nation to understand more about Cherokee heritage. As for teachers, the tours are the total package with corresponding curriculum and admission to the various historical sites.”

The Cherokee Nation Cultural Tourism department will present 26 education tours in Spring 2010, with approximately 20 tours or 75 percent dedicated specifically to schools within the Cherokee Nation 14-county jurisdiction. The remaining 6 tours or 25 percent

Schools not meeting the grant criteria can still participate in the program at a special rate of \$5 per student.

The response from teachers and administrators regarding the education tours has been extremely



Cherokee Nation Cultural Tourism Interpretive Guide Catherine Foreman Gray answers questions about the Cherokee National Prison during a tour of historic sites in Tahlequah. PHOTO by WILL CHAVEZ

will be made available to schools outside of the jurisdiction. Tour groups may be limited to a maximum of 60 students with special circumstances taken into consideration. Each school can qualify just once for a grant per tour season, but can participate in the education tours as often as desired through separate funding. Factors in the grant selection include school location, Cherokee and other tribe Certificate of Degree of Indian Blood (CDIB) enrollment, economic and social conditions and overall class size.

positive including a note received during the previous school year from Margaret Wagner, Sadler Arts Academy, Muskogee, Okla., that reads: “The 4th graders went last week, and I have heard nothing but rave reviews. One teacher said it was the BEST trip she has ever had. They were thrilled with the variety of activities....”

Tours are offered during the 2009-10 school year. For more grant information or to book a school tour, call Jasson Brook at (918) 384-6917 or email jasson.brook@cnent.com.



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# NATIVE AMERICAN TIMES

## Salazar urges Congress to approve Cobell settlement

WASHINGTON – In testimony before the Senate Committee on Indian Affairs, Secretary of the Interior Ken Salazar, Deputy Secretary David J. Hayes, and Interior Solicitor Hilary Tompkins Dec. 17 urged Congress to approve the recently proposed settlement of the long-running and highly contentious Cobell class-action lawsuit.

“I am very pleased to say that the settlement we have reached is a fair one, a forward-looking one, and one that I am certain will strengthen the relationship between the federal government and Native Americans,” Secretary Salazar said.

“This settlement will enable us to move ahead together and to focus on the many pressing issues facing Indian Country.” Under the negotiated agreement, announced on Dec. 8, litigation will end regarding the Department of the Interior’s performance of an historical accounting for trust accounts maintained by the United States on behalf of more than 300,000 individual Indians. A fund totaling \$1.4 billion will be dis-

See **SALAZAR**  
Continued on Page 3

“I am very pleased to say that the settlement we have reached is a fair one, a forward-looking one, and one that I am certain will strengthen the relationship between the federal government and Native Americans,” Secretary Salazar said.



Navajo jeweler Jackie Platero of To'hajiilee, N.M., meticulously arranges silver bracelets on felt display fabric on Dec. 1 at Albuquerque's Old Town plaza. Platero says in 18 years of selling her family's jewelry, these past two years have been the slowest due to the country's economic woes. AP PHOTO / HEATHER CLARK

## Recession, fakes, tough times for Indian jewelers

By **HEATHER CLARK**  
Associated Press Writer

GALLUP, N.M. (AP) – Navajo silversmith Jackie Platero has been selling her family's handmade jewelry for 18 years. These past two years have been the most difficult. Platero and other jewelers and jewelry traders say the nation's economic woes have hit them hard, as the cost of silver, gold and precious stones rise and fewer customers buy pieces. If that wasn't enough, they say, they are increasingly having to compete against knock-offs of their jewelry – much made cheaply in Asia and Mexico. “I just told the kids that Christmas this year is going to be a lot less than they usually get because the bills come first,” said Platero, a mother of 10 children who lives in the Navajo community of To'hajiilee about 40 miles west of Albuquerque. Platero said she and her husband, also a jew-

eler, are thinking about taking on second jobs, perhaps at Wal-Mart, after the holidays. No one really knows how big the Indian jewelry market is. Meridith Stanton, executive director of the Interior Department's Indian Arts and Crafts Board, in a rough estimate says it could generate as much as \$750 million in annual revenue. Stanton said she's seen evidence that the market for Indian jewelry has been hurt by the recession. Longtime arts and crafts events in California, Connecticut and New Mexico have closed. Meanwhile, smaller crowds are attending many events that have remained open. Artisans have had to downsize their works so customers can afford them. “This period of time is a rough time for anyone. Any jeweler, any artist, is trying to adjust to leaner times,” she said. For top jewelers like Al Joe of Dilkon, Ariz.,

See **JEWELERS** Continued on Page 3

## Navajos vote to reduce size of Tribal Council

By **FELICIA FONSECA**

FLAGSTAFF, Ariz. (AP) – Navajos voted Tuesday to drastically reduce the size of the Tribal Council and give their president a line-item veto in the first ballot initiatives ever brought before tribal members on the nation's largest Indian reservation. Unofficial results from all 110 precincts showed Navajos overwhelming favored cutting the council from 88 members to 24. Nearly 61 percent voted for reducing the number of council members while 39 percent voted against. Navajos supported the line-item veto 59 percent to nearly 41 percent, according to tribal elections officials. The vote marks a major shift in the tribe's government structure, which was forced upon Navajos some 85 years ago. “This is history in the making,” said Navajo President Joe Shirley Jr., who launched the initiatives last year. “I feel like I helped write the Navajo Nation history at this juncture. That makes me very happy for my people. I feel we're going to be where we should have been a long time ago.” Elections officials said 44 percent of some 94,000 tribal members eligible to vote turned out Tuesday. Shirley hailed the election as a victory for ordinary

Navajos and a sign that their voices should be respected. Navajos voted in a 2000 referendum for a smaller council, but the vote never was implemented because it required a majority vote in all 110 precincts. Ballot initiatives require a simple majority. Supporters had argued that cutting the council would rein in what they say is excessive spending by lawmakers and make them more accountable to the people. Critics have said fewer lawmakers would mean less representation for communities. Some council delegates accused Shirley of carrying out a personal vendetta and unfairly targeting the legislative branch instead of seeking comprehensive government reform. Council Delegate Kee Allen Begay, a vocal opponent of Shirley's initiatives, said he was surprised by the vote but was anxious to move forward. “Let's get the policy in place, let's get the structure in place, and I wish the best of luck to the 24,” he said. “I would hope that I live to say, ‘I told you so’ with the problems they will be having.” Council Delegate Leonard Tsosie said he will present a reapportionment plan to his colleagues in January that would allow Navajos to vote for representatives to the smaller council in next year's election. He encouraged the

council to take the plan seriously or “it gets out of their control and ends up being in the courthouse.” The initiatives sparked a political feud on the Navajo Nation, which extends into Arizona, New Mexico and Utah. The initiatives themselves were challenged, as well as the signature requirements, the delay in holding hearings and the rulings that resulted. Shirley and Council Speaker Lawrence Morgan embarked on campaigns to discredit each other, and talk of the initiatives dominated the opinion pages of the tribal newspaper. Some Navajos said the politicians appeared to have forgotten the basic cultural beliefs of mutual respect, harmony and compromise as they squabbled over the initiatives. The Navajo Nation Supreme Court ultimately ruled the election could go forward, although the justices were accused by an attorney for the tribal elections office of being biased. The court denied a request for reconsideration. The vote came a day after a Navajo judge reinstated Shirley, whom the council placed on administrative leave in late October over so-far unsubstantiated allegations of criminal and ethical wrongdoing. The tribe's attorney general has recommended that a special prosecutor further investigate the allegations.

## Haskell president's return delayed

LAWRENCE, Kan. (AP) – The president of Haskell Indian Nations University is headed to her second temporary assignment rather than returning to lead the Lawrence school. The federal Bureau of Indian Education told The Associated Press that starting in January Linda Sue Warner will work in the agency's Oklahoma City regional office. She was sent to New Mexico in September on what the government said was another temporary assignment.

Warner came under heavy criticism at Haskell when she proposed increasing student fees at the heavily subsidized college from \$215 per semester to \$1,000. Students started a petition drive to get her fired. Haskell is a former Indian boarding school and junior college and is the only four-year college operated by the federal government for American Indians. Students do not pay tuition.



# Louisiana Indian village holds out against plea to move

By **CAIN BURDEAU**  
*Associated Press Writer*

ISLE DE JEAN CHARLES, La. (AP) – A day in the life of Edison Dardar starts with a caterwaul of a shout. A yawlp. His chest puffs up: “Yay-hoooo!” Morning cries down the road greet him. “Wa-hoooo!” “... Yaaaah!” “...Aaaahh-eee.” The Indian fisherman smiles. His cousins and nephews are doing well.

Soon enough, roosters and dogs join the morning chorus, and the island is awake.

“It keeps your chest clear,” the 60-year-old barrel-chested fisherman rationalizes.” Over in Bourg, if I did that, they’d probably put me in jail.”

Bourg is a tidy Cajun bayou town a few miles north of Dardar’s hurricane-smashed Indian village in the marsh where holdout families are being urged to move to by a tribal chief, scientists and public officials.

Why? Because life on this spit of soggy land 6 miles from the Gulf of the Mexico may soon be impossible for the interrelated families with French, Choctaw, Houma, Biloxi and Chitimacha bloodlines that go back 170 years when a Frenchman came here with his Choctaw wife and named the island after his father, Jean Charles.

The road to the island is caving in. Hurricanes are flooding homes more often. The Gulf gets closer every year. Isle de Jean Charles is at risk of disappearing under the Gulf of Mexico.

But to Edison Dardar and his kin, the name Bourg sounds like a prison.

“What am I going to do there? Wake up and look at the road?” Edison Dardar shrugs.”No, not me. I’m not moving. This island is more beautiful than ever. This island is a gold mine for me.”

He casts for shrimp at sunset behind his house. Sips coffee at Oxcellia’s, his sister’s place up the road, in the mornings. Checks in on Leodilla, his blind, 90-year-old mother who’s old enough to remember the huts

made of mud and grass, or bousillage. His wife, Elizabeth, is content watching old Westerns like “Bonanza” and feeding her chicks. A son still lives at a home they raised on 12-foot stilts after Hurricane Andrew in 1992 flooded the island. It wobbles like Jell-o when someone walks from one room to the next.

With a bad limp from 40 years of

---  
From New Orleans, it’s a long road to this alligator- and mosquito-infested marsh island. The road goes past the city’s outskirts, postwar suburbs and po’ boy sandwich shops; it sails across Cajun farmlands of sugar cane fields, moss-draped oaks and roadside watermelon vendors. You must drive beyond the inland fishing

warns.”Water On Road.” When high tides and a stiff southern wind combine, the road is slick with water. Half the road caved in after last year’s hurricane season.

A gut check hits as the road wends through the island. Half the houses are empty shells, blown apart by hurricanes. Most of the others are raised high on pilings – not for the view, but

eroding wetlands in the world. For the past 80 years, oil drilling, logging and the Army Corps of Engineers’ levee building on the Mississippi River have doomed the island. The knock-out is the combination of sea level rise and intense hurricanes.

“In the 1980s, I asked someone to take me to look at Fala, an important Indian settlement, and he took me out there in a boat and said, ‘Look down,’” recalled Jack Campisi, an anthropologist who’s worked to get south Louisiana’s American Indians recognized by the federal government. So far, the Bureau of Indian Affairs has shot down their petitions.” What’s at stake is a viable ethnic identity. It’s easier to do if you have a federal relationship.”

Many tribes moved into the swamps to escape enslavement or forced banishment after Congress passed the 1830 Indian Removal Act. Today, there are about 20,000 American Indians on the coast. Until the 1950s, most Indians lived in isolation with limited interaction with whites. Old timers recall barefoot children scampering into the woods to hide when the first cars rattled onto the island in the 1950s.

Before the coast was overrun by the oil boom and shipyards, the Indians lived off the land, growing small gardens and raising livestock. Fish, oysters, crawfish and crabs were staples. For medicine, they relied on plants. There was “bon blanc” tea made from a leafy plant. Medicinal teas were gotten from boiling “citronelle,” “venera,” a Houma word for sage, and the bark of the “bois connu” tree.

“We had no running water. We washed our clothes in the bayou,” recalled Hilda Naquin, a 95-year-old Houma woman who grew up between mud walls covered in newspapers and under a thatched palmetto roof. “We didn’t have much to eat. My grandpa used to plant a garden. Thank God for that. Our oven was made outside with the dirt and mud.”

This isolation was imposed, as



This Nov. 23 photo shows Edison Dardar standing near his bottle collection in his backyard on Isle de Jean Charles, La. Holdouts in the hurricane-damaged Indian village refuse to give in to urges from a tribal chief, scientists and public officials to relocate inland, despite frequent floods and disappearing marshland that brings the Gulf of Mexico closer every year. AP PHOTO/PATRICK SEMANSKY

backbreaking work dredging for oysters, Edison Dardar hobbles over to a handmade plywood sign on the road through the village. He stands next to it proudly.

It reads: “Island is not for sale. If you don’t like the island stay off. Don’t give up. Fight for your rights. It’s worth saving. Edison Dardar Jr.”

“My son wrote it,” Dardar, who cannot read and write himself, says with a grin.

towns connected by clunky drawbridges and bayous bobbing with shrimp trawlers and hyacinth.

Push on, and the canopy thins out, the road crosses a levee and enters the wide open expanse of marsh tidelands that run for miles out to the Gulf of Mexico.

An end-of-the-world nausea sets in on the narrow road that rolls across open water toward Isle de Jean Charles. A crooked yellow sign

to keep sofas, beds and Grandma’s photos out of the Gulf’s regular inundations. The church is gone, the store is gone, most of the children too.

The islanders are living the doomsday scenario that many researchers say awaits Miami, Houston, Savannah, New York: A rising sea at the doorstep.

The village sits outside the main levee systems of south Louisiana, and in the middle of some of the fastest

See **MOVE** Continued on Page 4




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# SALAZAR

Continued from Page 1

tributed to class members to compensate them for their historical accounting claims and to resolve potential claims that prior U.S. officials mismanaged the administration of trust assets.

In addition, in order to address the continued proliferation of thousands of new trust accounts caused by the “fractionation” of land interests through succeeding generations, the settlement establishes a \$2 billion fund for the voluntary buy-back and consolidation of fractionated land interests. The land consolidation program will provide individual Indians with an opportunity to obtain cash payments for divided land interests and free up the land for the benefit of tribal communities. This fund will be administered by Interior according to the terms of an existing program for consolidating fractionated interests in Indian land.

By reducing the number of individual trust accounts that the U.S. must maintain, the program will reduce on-going administrative expenses and future accounting-related disputes. In order to provide owners with an additional incentive to sell their fractionated interests, the settlement authorizes the Interior Department to set aside up to 5 percent of the value of the interests into a college and vocational school scholarship fund, not to exceed \$60 million, for American Indian students.

The settlement has been negotiated with the involvement of the U.S. District Court for the District of Columbia. It will not become final until it is formally endorsed by the court. Also, Congress must enact legislation to authorize implementation of the settlement. Because it is a settlement of a litigation matter, the Judgment Fund maintained by the U.S. Departments of Justice and Treasury will fund the settlement.

– Additional Information is available at the following sites: [www.cobell-settlement.com](http://www.cobell-settlement.com).

# Inmate group wants tobacco ban lifted

By DIRK LAMMERS

STOUX FALLS, S.D. (AP) – A group of Native American inmates has filed a federal lawsuit against the South Dakota Department of Corrections, saying a new prison policy that bans the use of tobacco during religious ceremonies is discriminatory.

The Native American Council of Tribes, an organization based at the state penitentiary in Sioux Falls, asked the U.S. District Court to prevent the policy from being enforced. Inmate Blaine Brings Plenty, the group’s chairman, said in the complaint that for

Native American prayer to be effective, “it must be embodied in ‘tobacco’ and offered within a ceremonial framework.”

The suit filed Wednesday lists Warden Doug Weber, Corrections Secretary Timothy Reisch and Attorney General Marty Jackley as defendants.

Corrections spokesman Michael Winder said Monday that the department does not comment on pending litigation.

The state prison system went tobacco free in 2000 but made an exception for tobacco used in Native American ceremonies. In an Oct. 19 letter announc-

ing the policy change to tribal liaisons, spiritual leaders, pipe carriers and sundancers, Weber said that tobacco used during ceremonies was becoming increasingly abused and inmates have been caught separating it from their pipe and tie mixtures.

“The tobacco is then sold or bartered to other inmates,” Weber wrote. “Sometimes the prison gangs are pressuring the inmates to sell their tobacco instead of using it for spiritual reasons.”

Weber said the change was requested by Native American spiritual leaders who come to state facilities

to conduct ceremonies. He said they told prison officials that tobacco is too addictive and is not traditional to Lakota and Dakota ceremonies.

The Council of Tribes said in the lawsuit that the change violates U.S. Constitutional rights ensuring that no prisoner be penalized or discriminated against solely on the basis of Native American religious beliefs or practices.

The council said in its lawsuit that prisons have been reluctant to give Indian inmates the same rights that non-Indians have enjoyed under state law, and “these attitudes still linger.”

# JEWELERS

Continued from Page 1

the recession means scaling down to make pieces more affordable, but Joe said the best jewelry is still in demand. He sells pieces directly to galleries in Massachusetts, Washington, D.C., Albuquerque and Santa Fe.

“It’s more like a survival of the fittest that’s going on right now,” he said.

In Gallup, there’s a saying – perhaps exaggerated – that 80 percent of the world’s American Indian jewelry comes through the western New Mexico hilltop town. Whatever the figure, there’s no disputing that local traders who sell jewelry and other crafts, such as colorful wool rugs and pottery made by members of the nearby Navajo, Hopi, Acoma and Zuni tribes, are also feeling the pinch.

Traders say their wholesale business, which in the past has come from the East and West coasts and Texas, has fallen between 25 and 40 percent this year.

“We don’t have the numbers that we used to have. That’s because their business is down,” said Bill Richardson, the 91-year-old owner of Richardson’s Trading Co., which sits among a line of jewelry stores on historic Route 66. “They don’t need this stuff. What do you need this stuff for? You can’t eat it.”

Ellis Tanner, who founded Ellis Tanner Trading Co. in Gallup in 1967, said his wholesale business with traders in the East and Midwest has fallen by 80 percent. But trading with Japan and Europe has helped prop up his business, giving his store an overall 25 percent decline in its whole-

sale accounts.

“The last six months, it really started showing up,” Tanner said.

Stanton said one effect of the economic downturn has been positive for the Indian Arts and Crafts Board: More people are reporting complaints about fakes, made in sweatshops in the U.S. or imported from China, Thailand and other Asian countries and Mexico and being sold as handmade Indian jewelry.

“The fakes make it really difficult for Indian artisans and keeps them from passing their skills down from generation to generation,” she said.

For states like New Mexico, fakes hurt the tourist-based economy.

Perry Null, owner of Perry Null Trading in Gallup, said he’s glad New Mexico’s attorney general has been going after fakes but wishes the federal government would do more to enforce import laws already on the books. “It hurts a whole industry when people misrepresent anything, and then people get scared and they may not buy anything,” Null said.

Platero has a more subtle concern when it comes to fakes. Each stone, each design in her jewelry, has a higher meaning for her.

For example, turquoise symbolizes motherhood, coral keeps the wearer protected, arrowheads etched in the silver mean guidance and are good for children. The bear paw symbolizes brotherhood. When her pieces are purchased, Platero said, it’s like she sends a prayer with each customer, something the fakes can’t do.

The Navajo woman said proudly: “This is what we do.”

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# MOVE

Continued from Page 2

stories of discrimination attest. Indian children were barred from schools until the 1960s and called “sabines,” a derogatory term.

“My daddy couldn’t go get a hair-cut up the bayou. He couldn’t get a hamburger in the town of Golden Meadow,” said Laura Billiot, Hilda Naquin’s daughter. “The prejudices are still there today; not as bad, but they’re still there.”

Albert Naquin, one of two tribal chiefs recognized by the islanders, stands on the sinking road surveying his old village. The sound of water laps at the road and fills the silences between his words.

“They had a small lake over yonder, just north of here. Wonder Lake. Now it’s all open water,” Naquin says.

He resembles a defeated general surveying a battlefield. The contours of the past – smoke rising from thatched-roof homes, bare-foot children splashing in crawfish ponds, fishermen poking through the marshes in pirogues – shimmer on the flat marsh horizon in front of him. But these are only memories now. For him, it’s time to move inland and reconstitute the tribe behind the safety of levees.

“We didn’t have any money. We lived off the land. We had our own cows, we had our pigs, we had chickens, and they were fishermen, and they also raised the garden. So, during the Depression, we didn’t even feel that at all,” Naquin says.

The idea of moving to Bourg was Albert Naquin’s idea. He’s talking with state and federal officials about a \$12 million plan to buy a tract of land for 60 homes, in return for not fixing the road.

But his intentions are regarded with skepticism and open hostility by the families that remain on the island. Naquin’s family moved off the island after a hurricane destroyed their home in the 1970s.

“Sometimes I feel like Moses,” he says. “But Moses had something to go by. I don’t have anything. I mean, I’m just an old Indian guy from down here.”

He shakes his head. “I’m taking a beating.”

Isle de Jean Charles is not the first Indian village to face relocation because of erosion and sea level rise. These factors are combining to force the relocation of seaside villages like Newtok, Shishmaref, Unalakleet and Kivalina in Alaska.

“This is not something that is happening just in Louisiana and it is not something that is theoretical,” said Robert Young, the director of the Program for the Study of Developed Shorelines at Western Carolina University in Cullowhee, N.C. “If we don’t at least talk about relocation, nature will make those decisions for us, and they won’t necessarily be the ones we want to make.”

Since Hurricane Katrina, Louisiana officials and the Army Corps

of Engineers have set about drawing lines across south Louisiana to determine what can and cannot be saved from sea level rise and delta erosion.

“They drew this broad red line, and said the entire area below the red line would be at risk,” said Michael Dardar, a diesel mechanic, tribal historian and a leader with the United Houma Nation. “Every major Houma community is below that red line. Lower Dulac, Pointe Aux Chenes, Isle de Jean Charles. Our whole way of life is in danger.”

This bleak future has been the topic of a recent series of community meetings, called “How Safe, How Soon?”

And at each meeting, Brenda Dardar, the principal chief of the Houmas, has gone in with the same message:

“We need to make sure that we can adapt, whether it’s elevating our homes, building smart or moving to a different location. Our history’s important, our culture’s important and preserving our communities is important.”

Isle de Jean Charles may be on the wrong side of the line being drawn across the map of south Louisiana. But defiance here seems immovable. The Dardars, Naquins, Billiotics and Verdins aren’t going easily.

“I wouldn’t move. No way. I don’t care if this place floods time and again. Nobody but me is living on this land,” says T.J. Dardar, a fisherman and one of Edison’s cousins, squatting outside his dilapidated wooden house. It’s missing siding, needs a coat of paint; piles of beer cans, burnt trash and assorted junk lie around it. A heap of asphalt shingles, with a couple of television boxes thrown in, slumps into the canal across the road.

Notwithstanding the flooding, dangerous road and declining sense of community, it’s not hard to see why people want to stay.

“You can do anything you want on this island – catch your crabs, your shrimp, dry your shrimp,” Edison Dardar says. “I see nothing changed, me,” he says on a walk through his village. So what, he says, if there is now water where he once saw grass?” We were killing duck (when there was land). Now we’re killing shrimp. If you’re hungry, you make a living.”

Back home, his tangy shrimp are drying on a tarp behind his house. Chickens squawk. He mashes a piece of shrimp between his teeth. “They still need to dry some more.”

Time slows down here. The plop of a fish brings a great silence of the marsh. Dardar rests for a moment and the symphony of frogs, bugs and birds comes back.

“Make some good gumbo, jambalaya. Talk about good, partner.”

“Leave? For what?” he says.



Left to right: Dr. Ian Thompson, Choctaw tribal archaeologist; Sue Folsom, executive director of the Cultural Resources and Historical Preservation Department; and Terry Cole, Choctaw Historic Preservation officer. CHOCTAW NATION PHOTO

## Choctaw investigators receive archaeological crime-scene training

By LARISSA COPELAND  
*Choctaw Nation*

DURANT, Okla. – The Choctaw Nation of Oklahoma has a new weapon in the preservation of their descendant’s culture and heritage – two certified tribal crime scene investigators.

Terry Cole, the Tribal Historic Preservation Officer (THPO), and Dr. Ian Thompson, the Tribal archaeologist, recently completed the “Archaeological Law Enforcement Class” in Bishop, Calif. This course focused on what is required to enforce and prosecute violators of the Archaeological Resources Protection Act of 1979 (ARPA).

The ARPA was enacted “to secure, for the present and future benefit of the American people, the protection of archaeological resources and sites which are on public and tribal lands.”

Before they received this training, the Choctaw Nation had no personnel qualified to investigate the actual or suspected desecration to archaeological resources such as archaeological sites, burial sites or removal of tribal artifacts, making prosecuting those who violated the ARPA a difficult undertaking.

“We had no recourse against violators before because we didn’t have the training to investigate archaeological crimes,” said Cole, Director of the Historic Preservation Department.

“Preservation is a huge part of what this department does and now we can help prosecute violators that have desecrated sacred tribal sites because we have the training to do so,” he said.

The class focused on the background of the preservation laws, techniques to gather evidence, information on networks of artifact collectors, resources to prosecute violators and types of information needed for prosecution.

They trained on mock-up crimes scenes during the course using equip-

ment and resources such as ground penetrating radar, GPS location devices and arch maps, along with the vast knowledge of the participants involved.

The class also explained why a licensed archaeologist is required for historical background data and to make tribe-specific determinations. The archaeologists also serve as expert witnesses should the case go to trial.

“Archaeologists are involved to make determinations about tribe affiliation through burial locations, burial types, pottery or other artifacts found at the location,” said Thompson.

“The Choctaw tribe is a ‘removed tribe,” he continued. “They came to this area from Mississippi in the 1830s but there were other tribes here already – the Caddo and Wichita tribes. We act as protectors not only for the Choctaw tribe but for the other tribes as well.”

The types of disturbances range from arrowhead and pot hunters to grave robbers and removal of buried remains.

“Traditional beliefs of the Choctaws are to the leave remains where they are found or reburied as close as possible to the original location,” explained Thompson.

“The objects they’re taking belong to all of us and are sacred to Native Americans,” he said.

Attending the training arose from a need for someone to work with law enforcement agents to stop and punish those disturbing tribal artifacts.

Sue Folsom, the executive director over the Cultural Resources and Historical Preservation Department, explained that their job is to “protect and preserve” the culture and heritage left behind by past Choctaws.

“In the past nothing has been done to people who committed these crimes,” said Folsom. “They would take whatever they want from graves and tribal sites and would leave it dis-

turbed. Now, with new laws and training, we can do something to stop it.”

“These sites are sacred to the Choctaws,” she continued.

Removal of artifacts from tribal land is a federal offense, so when there is an occurrence of this, the investigators work with tribal and federal marshals; when it takes place on private property, a misdemeanor, state and local authorities take the lead, with the assistance of the tribal investigation team.

Their department investigates any disturbances to tribal archaeological resources and documents their findings.

“We record what is taken, do footprint castings, document anything that will make it more likely for a successful prosecution of those committing these crimes,” said Thompson.

Investigation of these incidents requires methodical examination and documentation and must be treated as a crime scene by the investigation team.

“We have a responsibility to the Choctaws,” said Cole. “We’re now capable of protecting our ancestors.”

The Choctaw Nation is the first tribe in Oklahoma to receive this training and the team will be available to advise and assist other tribes in the area.

“Most tribes don’t have a trained investigation team with the ability to handle these situations,” said Cole. “We’re fortunate to have a Chief that supports the training and protection of our heritage and cultural resources. Hopefully we can set an example for other tribes in the state.”

The Choctaw Nation will host training in archaeological crime scene investigation in Durant at the end of February. All tribal governments, along with state and federal agencies will be invited to attend the course.

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# COMMENTARY

## Dee Brown's book on its 40th anniversary

By **TIM GIAGO**  
(*Nanwica Kciji*)  
© 2009 Native Sun News

When Dee Brown wrote his book, "Bury My Heart at Wounded Knee," he could not have known that it would become a classic.

This year an illustrated 40th anniversary edition was published in hardback. It is a beautiful book and the photos add so much to the stories that made the book great. There are photos of a young Black Elk, Sitting Bull, Hollow Horn Bear, Short Bull and Kicking Bear.

The 543 page book was published by Sterling Innovation and it is truly a collector's treasure. It can be purchased at [www.sterlingpublishing.com](http://www.sterlingpublishing.com).

The history of Wounded Knee is not such an ancient one to the Lakota people of 2009. Many Lakota living today had grandparents at Wounded Knee and some of them died there. My grandmother and grandfather lived at Kyle, just skip and a hop from the massacre site at Wounded Knee. My grandmother was just a teenager then, but she vividly remembered

that day of December 29, 1890.

Just six days after the massacre, L. Frank Baum, an editor at the *Aberdeen* (S.D.) *Saturday Pioneer*, wrote an editorial calling for the genocide of the Sioux people. He later wrote the children's book, *The Wonderful Wizard of Oz*.

And excerpt from Brown's book describes the aftermath of the massacre. Brown wrote:

When the madness ended, Big Foot and more than half of his people were dead or seriously wounded; 153 were known dead, but many of the wounded crawled away to die afterward. One estimate placed the final total of dead at very nearly three hundred of the original 350 men, women and children. The soldiers lost 25 dead and thirty nine wounded most of them struck by their own bullets or shrapnel."

"After the wounded cavalrymen were started for the agency at Pine Ridge, a detail of soldiers went over the Wounded Knee battlefield (I resent the use of the word 'battlefield' here and would prefer 'massacre site' instead) gathering up Indians who were still alive and loading them on

wagons. As it was apparent by the end of the day that a blizzard was approaching, the dead Indians were left lying where they had fallen.

"The wagonloads of wounded Sioux (four men and forty-seven women and children) reached Pine Ridge after dark. Because all available barracks were filled with soldiers, they were left lying in the open wagons in the bitter cold while an inept Army officer searched for shelter. Finally the Episcopal mission was opened, the benches taken out, and hay scattered over the rough flooring."

"It was the fourth day of Christmas in the Year of Our Lord 1890. When the torn and bleeding bodies were carried into the candlelit church, those who were conscious could see Christmas greenery hanging from the open rafters. Across the chancel front above the pulpit was strung a crudely lettered banner: Peace on Earth, Good Will to Men."

Perhaps prematurely, Black Elk said, "I did not know then how much was ended. When I look back now from this high hill of my age, I can still see the butchered women and children lying heaped and scattered all along

the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream . . . the nation's hoop is broken and scattered. There is no center any longer and the sacred tree is dead."

This year, as in years past, Lakota men, women and children will mount their horses, and in the bitter cold of the South Dakota winter, they will begin a ride that starts at the site of Sitanka's (Big Foot) trail that led to Wounded Knee.

When they reach the mass grave site they will dismount and hold a religious ceremony to commemorate and honor those men, women and children that lie buried there. Their prayers will ceremoniously "Wipe away the tears" and they will pray that they can find it in their hearts to forgive.

The Lakota have never forgotten that tragic day because it very nearly ended their way of life. But just like the Phoenix that rose again from the ashes to begin a new life, so have the Lakota.



Tim Giago

Dee Brown never knew that his book would, in a small way, contribute to that cultural and spiritual revival.

(*Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at [editor@nsweekly.com](mailto:editor@nsweekly.com)*)

## Law changes could make more eligible for extra help in 2010

By **LARRY JONES**  
*Social Security Administration*

Beginning Jan. 1, 2010, changes in the law will make it easier for some senior Oklahomans to qualify for Extra Help with their Medicare prescription drug plan costs. Under the Medicare Improvements for Patients and Providers Act:

- We will no longer count as a resource any life insurance policy; and
- We will no longer count as income the help you receive regularly from someone else to pay your household expenses—food, mortgage, rent, heating fuel or gas, electricity, water, and property taxes.

These two issues alone prevented many seniors and those on disability from receiving extra help when our first prescription drug campaign commenced in 2005.

Will this change the basic resource and income limits for Extra Help? No, but it changes what is counted in these limits. To qualify for Extra Help in 2010, your resources will still be limited to \$12,510 for an individual or \$25,010 for a married couple living together. Your annual income will still be limited to \$16,245 for

an individual or \$21,855 for a married couple living together. Your income can be a little higher if you support other family members who live with you, have earnings from work, or live in Alaska or Hawaii.

If I currently have life insurance or if someone helps me with my household expenses when should I apply for Extra Help?

First, you must see how the life insurance affects your resources or how the household help affects your income. If your resources would be below the eligibility limit even with life insurance and your income would be below the eligibility limits even with help with household expenses, you should apply for Extra Help now.

If your life insurance or help with household expenses would raise your resources or income above the eligibility limits, you should apply for Extra Help effective with January.

Example 1: Jane lives alone and has life insurance worth \$1,000. She has additional resources of \$10,900, for a total of \$11,900. Her total yearly income comes to \$16,240. She should apply for Extra Help now because her total

resources, even including the life insurance, are below the maximum limit of \$12,510. Her income is also below the eligibility limit.

Example 2: George and Diana are married and live together. They have life insurance worth \$2,500. Their remaining resources are \$24,000, for a total resource level of \$26,500. Their annual income is \$21,000—below the eligibility limit for a married couple living together. George and Diana should not apply for Extra Help now, but should apply after Jan. 1. This is because their resources are above the \$25,010 eligibility limit for a married couple living together. However, on January 1, when the law changes, the life insurance will no longer count against their resources. Their total resources will then be \$24,000, making them eligible for Extra Help at that time.

Example 3: Mary and Joe are married and live together. They have resources of \$23,000. Their total yearly income is \$20,900, which includes \$2,400 they get from their son David to pay their rent. Mary and Joe should apply for Extra Help now because, even with the help they get from David, their combined income is be-

low the maximum limit of \$21,855 for a married couple living together.

What else should I know about the new law? Beginning Jan. 1, when you apply for Extra Help, you also can start your application process for the Medicare Savings Programs—state programs that provide help with other Medicare costs. Social Security will send information to your state unless you tell us not to on the Extra Help application. Your state will contact you to help you apply for a Medicare Savings Program. These Medicare Savings Programs help people with limited income and resources pay for their Medicare expenses. The Medicare Savings Programs help pay for your Medicare Part B (medical insurance) premiums. For some people, the Medicare Savings Programs also may pay for Medicare Part A (hospital insurance) premiums, if any, and Part A and B deductibles and co-payments.

How do I apply for Extra Help? It is easy to apply for Extra Help. Just complete Social Security's Application for Extra Help with Medicare Prescription Drug Plan Costs (SSA-1020). Here's how:

- You can apply online at

[www.socialsecurity.gov](http://www.socialsecurity.gov);

- Call Social Security at 1-800-772-1213 (TTY 1-800-325-0778) to apply over the phone or to request an application; or
- Apply at your local Social Security office. After you apply, Social Security will review your application and send you a letter to let you know if you qualify for the Extra Help. Once you qualify, you can choose a Medicare prescription drug plan. If you do not select a plan, the Centers for Medicare & Medicaid Services will do it for you. The sooner you join a plan the sooner you begin receiving benefits.

Why should I apply for Extra Help online? Our online application is secure and offers several advantages. It takes you through the process, step by step, with a series of self-help screens. The screens will tell you what information you need to complete the application and will guide you in answering the questions fully. You can apply conveniently from your own home or office, at your own pace. You can start and stop at any time during the process, so you can leave the application and go back later to update or complete any of the required information. We are careful to protect your per-

sonal information.

How can I get more information? For more information about getting Extra Help with your Medicare prescription drug plan costs, visit [www.socialsecurity.gov](http://www.socialsecurity.gov) or call Social Security at 1-800-772-1213 (TTY 1-800-325-0778). Social Security representatives are available to help you complete your application.

If you need information about Medicare Savings Programs, Medicare prescription drug plans, how to enroll in a plan, or to request a copy of the Medicare and You, 2010 handbook, please visit

[www.medicare.gov](http://www.medicare.gov) or call 1-800-MEDICARE (1-800-633-4227; TTY, 1-877-486-2048). You also can request information about how to contact your State Health Insurance Assistance Program (SHIP) or you can find your local SHIP contact information on the back of your Medicare handbook. The SHIP offers help with your Medicare questions.

*Larry Jones is a public affairs specialist with Social Security in Oklahoma City. To schedule a presentation for your group, Jones at [larry.jones@ssa.gov](mailto:larry.jones@ssa.gov).*

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# EVENTS

**Through January 31**  
Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

**Through January 31**  
KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/\$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

**December 25**  
Giveswater Christmas Dance Ponca Cultural Center, White Eagle, Okla. Starts at 2:00 p.m. till ? Supper at 5:30  
Contact Robert Collins 580-716-7937  
All family members bring covered dish or raffle items

**December 31**  
Gallagher and the Sledge-O-Matic 9 p.m., at Osage Million Dollar Elm Casino Event Center. Free admission

**December 31**  
Peoria Housing Authority Annual New Years Eve Stomp Dance  
December 31, 2009  
Time: 6:30-????  
Place: Ottawa/Peoria Building  
114 Eight Tribes Trail  
Miami, Ok 74354  
Contact: Dawn Kelly @ 918-542-1873 or 918-961-0606 or email me at [dawnkelly@cableone.net](mailto:dawnkelly@cableone.net) for more information.

**December 31**  
Sobriety Powwow Sponsored By Circle of Friends & S.K.I.N.S. (Spirit Keeping Individuals –N- Sobriety) at Tulsa Convention Center, 100 Civic Center (Downtown). Contest powwow. ALL DRUMS WELCOME. Info call John Long 918-809-9946 or Niles Bosin 918-639-1816

**January 1**  
Comanche Little Ponies Annual New Years Day Pow-Wow at Grady County Fairgrounds, 500 E. Choctaw, Chickasha, OK (Exit #83 on I-44). Info call Lowell Nibbs at (580) 583-5279 or Email: [lowellnibbs@yahoo.com](mailto:lowellnibbs@yahoo.com)

**January 1**  
14th Annual New Years Day Dance in Memory of Orval Lee Kirk at Kickapoo Tribal Gymnasium, Mcloud, Okla. Call Diana Plumley at (405) 598-0636 or Email: [designmaker2003@yahoo.com](mailto:designmaker2003@yahoo.com)

**January 2**  
Oklahoma City Pow-Wow Club Annual New Years Dance at Centennial Building Oklahoma State Fairgrounds, 333 Gordon Cooper St., Oklahoma City. Raffles • Cake Walk • Arts & Crafts • Concession Fundraiser for annual Indian Hills Pow-Wow. Call Yonavea Hawkins at (405) 919-1572 or Email: [yonavea.hawkins@sbcglobal.net](mailto:yonavea.hawkins@sbcglobal.net)

**January 8**  
UKB Education Higher Education Scholarship Apps Deadline. United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in their Higher Education Scholarship applications by Friday, January 8th at 5 p.m. Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning Higher Education Classes:

- Must complete a UKB Education Application each academic year.
- Shall make application for admittance to an accredited university or college.
- Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.
- Shall submit a copy of their UKB tribal membership card; and their Social Security Card.
- Shall submit an official transcript AND, a copy of their new class schedule.


Students attending college full-time will be awarded \$1,500 for each semester, \$750 at the beginning of the semester, and the remaining \$750 upon completion of the semester. Those attending part time will be awarded \$750, half the first of the semester and the remainder upon completion of the semester. For more information, call the UKB Education Department at (918) 456-8698.

**January 9**  
Mid-States Bit, Spur and Ranch Cowboy Gear Show. 9:30am - 4:00pm J. M. Davis Arms & Historical Museum - Claremore, Oklahoma. Come to exhibit, buy, sell, trade, collect bits, spurs and all manner of working ranch cowboy gear. General admission is free. Exhibitor set up is free. Donations are welcome! See map, photos and more details at [www.bitsandspurs.com](http://www.bitsandspurs.com). Call 918-343-0149 Email [spurswap@bitsandspurs.com](mailto:spurswap@bitsandspurs.com)

**January 16**  
Kiowa Tia-Piah Society Benefit Pow-Wow Comanche Nation Community Center Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace "Hokeah" Bointy at (405) 933-3862 or Email: [hokeah79@yahoo.com](mailto:hokeah79@yahoo.com)

**January 16**  
Honor Dance and Sweet 16th Birthday for Shayla Scott Miller, Southwest Vietnam Veteran's Princess 09-11 at the Chena Building, Iowa Nation Powwow Grounds, 4 1/2 miles south of Perkins, Okla. Regular Winter Dance Program begins with Gourd Dance at 2pm. Honored Elders Mary Bassett Howry and Francis Sweetwater. All veterans, organizations, princesses, family and friends welcome. For info call Joyce Miller-Bigsoldier at 405-269-1561.

*Email your powwow or other event info to: [Lisa@nativetimes.com](mailto:Lisa@nativetimes.com). Name, date, time, place and contact information is free. Please ask about special ad rates if you'd like to include more information.*



*Also, we're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to [lisa@nativetimes.com](mailto:lisa@nativetimes.com)*



# ART & CULTURE

## Berry leads revival of Southeastern-style beadwork

By WILL CHAVEZ  
*Native Times Correspondent*

CLAREMORE, Okla. – Southeastern-style beadwork is experiencing a revival after nearly being lost due to loss of place and a dwindling number of beadwork artists.

Cherokee artist Martha Berry has been leading the revival for about 10 years. She spoke about the rise, lose and revival of traditional Southeastern and Cherokee beadwork recently at the Will Rogers Museum in Claremore at an event hosted by the Rogers County Cherokee Association.

Berry lives in Tyler, Texas, but her family is from Claremore and she grew up in Tulsa in the 1950s and 1960s. She credits her father for making her proud to be Cherokee.

“I very much wish my dad was still here with us. I’d like to think he’d be very proud today that I have brought this message of traditional beadwork that had been so forgotten and very nearly lost, back home,” she said.

Southeastern and Cherokee beadwork began with trade and intermarriage between Southeastern tribes and white settlers in the mid 1600s. Part of that trade included trading animal skins and other items for thread, steel needles, silk ribbons, scissors and glass beads that Southeastern tribes, including the Cherokee, Muscogee Creek, Chickasaw, Yuchi, Choctaw and Seminole, sewed onto clothing, bandolier bags, garters, moccasins and sashes.

Designs from pottery and other items created before contact with white settlers were incorporated into beadwork designs and those designs continued in another medium.

“It (beadwork) is a visual metaphor for the time in which it was created. What they did was take ancient designs and merged them with, what was then, state-of-the-art materials,” Berry explained.

Though scholars are intrigued by the “old beadwork” and the knowledge that beadwork preserves, the meaning of some of the iconographic images used by beadwork artists of the 18th and 19th centuries has been lost.

“We only know that they were very important because they were used over and over again. They were trying to preserve something and trying to pass it on,” Berry said.

By the time of the American Revolution in the mid 1770s, Southeastern tribes began to establish a tradition of beadwork. Speaking from the standpoint of the Cherokee bead workers, Berry said there was a “golden age” for Cherokee beadwork in the early 1800s.

Cherokee artists stopped creating beadwork art immediately following the forced removal of the Cherokee people in 1838 and 1839 to Indian Territory, now Oklahoma, from Georgia and Tennessee.

“They had nothing. They had to build farms, they had to put roofs over their heads, they had to feed

their children and they had to put in a crop. They didn’t have time to put in 225 hours making a bandolier bag,” Berry said.

Also, Berry believes, in trying to assimilate further with white culture,

Those images created a “pan-Indian,” powwow look and the public, including Berry, thought all Indian people dressed like plains Indians.

“Cherokees like me who grew going to those movies, going to those

found Southeastern beadwork designs and finally began recreating the true artwork of her ancestors. When she started, in her forties, she had few people to turn to who could help her learn Southeastern-style beadwork. Approximately 12 people were creating this style of beadwork at the close of the 20th century, Berry said. Of those master beadworkers, only two were Cherokee.

Two years ago she was asked to head the Cherokee Beadwork Revival Project that was intended to revive the tribe’s beadwork tradition. She organized a class at the Cherokee Heritage Center in Tahlequah and invited Cherokee beadworkers interested in learning how to make Cherokee beadwork items. Twelve people showed up to learn from her.

In teaching beading, Berry explained she teaches new beadworkers how to bead small items like purses or sashes first.

“A bandolier bag takes about 225 hours to complete, and to get a new beader to stick with that is hard,” she said.

She admits beading a sash can also take a lot of time, so these days she helps her women students bead purses because along with being easier to complete, they are portable and may be given as gifts or sold.

“I’ve always said to revive this art form we’ve got to do three things;

work art tells stories, and some of her work portrays Cherokee history.

She taught an advanced bead class in Tahlequah in early December with most the students having already taken her beginning class. She said some of her students have taken her class five times and one of them has taught a beadwork class. She said she is confident among those students there will be future Cherokee beadwork artists and teachers who cultivate even more beadwork artists.

“I never thought we’d get this far, so it never occurred to me that we should grow teachers, so we need to do that too,” she said.

When there are beadwork categories for traditional Cherokee beadwork at Indian art shows and when Cherokee and Southeastern beadworkers are a common sight at the Santa Fe market and places where traditionally only western art is shown, she said she will know Southeastern beadwork art has earned a place in the Indian art world.

“At that point we’ll know if our beadworkers go to those shows it’s because they feel they can win at those shows and they can sell art. If they can do that, that means we have educated the collectors and the brokers in between, and then that will mean we have done our job,” she said.



Seminole warriors during the second Seminole War, 1835 to 1842. The man in the foreground is wearing a beaded bandolier bag and beaded leggings. On the right, a Seminole warrior also wears a beaded bandolier bag. IMAGE FROM AMERICAN INDIANS OF THE SOUTHEAST / REED INTERNATIONAL BOOKS

many Cherokee turned away from creating and wearing traditional clothing made with beadwork.

Very few artists’ names exist to know who created much of the bead artwork that remains today mostly in museums and private collections, Berry said. Because a name or tribe is not attached to many old beadwork pieces, it is difficult to be certain which tribe may have created a particular piece of Southeastern beadwork.

“Attributing tribes for the most part in Southeastern beadwork is a very dicey business, and so I’m careful about how I do that,” Berry explained.

Southeastern tribes sometimes used their beadwork crafts for diplomatic gift exchanges with white governments and exchanges with other tribes in the 1700s and 1800s.

“You took the finest piece of art or craft that represents your people and tells the story of your people. You gave your very best,” she said.

Some beaded items exist today because they were given to U.S. government leaders and representatives and preserved. Others ended up in museums.

“In the case of beadwork, if it were not for museums who saw the value and preserved these pieces... we would have nothing to see,” she said.

As time passed into the 20th century only plains tribes were visibly doing beadwork, which is “very different” than Southeastern-style beadwork. This beadwork could be seen at powwows and in early TV westerns.



Cherokee beadwork artist Martha Berry shows off one of her bandolier bags titled “The Plants Became Allies” and the designs she used during a presentation at the Will Rogers Museum in Claremore, Okla.. NATIVETIMES PHOTO / WILL CHAVEZ

powwows, seeing those images, thought that’s how all Native Americans dressed,” she said. “That’s what I thought when I started this. I learned to do plains beadwork and thought I was doing the beadwork of my grandmothers and that was my goal.”

Eventually, through research she

we’ve got to grow beadworkers, we have to grow collectors and we have to grow brokers in the form of museums and galleries.”

After 20 years of study and trial and error, Berry is able to bead bandolier bags, moccasins, sashes, small purses, belts and garters. Her bead-

Cherokee beadwork artist Martha Berry is a Cherokee citizen. She is a member of the Cherokee Artists Association, Cherokee National Historical Society, Southeastern Cultural Society and is a charter member of the First Families of the Cherokee Nation.



## Splendid Heritage: World-class exhibit opens May 1

CODY, Wyo. – In anticipation of its 2010 spring and summer exhibition, the Buffalo Bill Historical Center has received a \$70,000 grant from MetLife Foundation’s Museum and Community Connections program to fund Splendid Heritage: Perspectives on American Indian Art. The Center is one of just 15 museums in the country to be awarded funds through the program.

Splendid Heritage opens to the public May 1, 2010, and presents over 140 masterworks of American Indian art from the Northeastern Woodlands, Plateau, and Plains regions. The MetLife Foundation grant completes funding for the exhibition, which has also received

a grant from the Wyoming Humanities Council and a donation from Naoma Tate, a member of the Historical Center’s Board of Trustees.

The 18th and 19th-century Plains, Plateau, and Northeastern American Indian objects in the exhibition, all from the private collection of John and Marva Warnock, are of unparalleled beauty and craftsmanship. They include beaded tobacco bags, weapons, dolls, cradles, war shirts, dresses, moccasins, and more—a majority of which had never been on public view prior to the exhibition’s February 2009 debut at the Utah Museum of Fine Arts, which spearheaded the project.

Splendid Heritage examines

the objects as both works of art and cultural artifacts, revealing the fascinating intersection of culture and art. Co-curators Emma Hansen, senior curator of the Plains Indian Museum at the Historical Center, and Bernadette Brown, former curator of African, Oceanic, and New World Art at the Utah Museum of Fine Arts, collaborated to help visitors connect the cultural and fine arts perspectives of the objects featured.

As the writer of the cultural context for the objects in Splendid Heritage, Hansen points out, “In addition to their intrinsic artistry and creativity, such works are powerful and often multi-layered expressions of cultural knowledge, biographi-

cal and historical experiences, and a spirituality that guides all aspects of the artists’ lives.”

Brown examines the works from the artistic perspective and adds, “All of the objects in the exhibition illustrate how items of daily use can be elevated from mere utility to breathtaking examples of artistic skill and vision.”

The exhibition completes its run at the Utah Museum of Fine Arts at the University of Utah in Salt Lake City in March 2010 before opening at the Historical Center May 1. It will be on view at the Center through September 6, 2010.

For general information, visit [www.bbhc.org](http://www.bbhc.org) or call 307.587.4771.

Kiowa cradle, one of over 140 objects in Splendid Heritage: Perspectives on American Indian Art, 2010 summer exhibition at the Buffalo Bill Historical Center. The exhibition was organized by the Utah Museum of Fine Arts, University of Utah, Salt Lake City, Utah from the collection of John and Marva Warnock. Credit: Cradle, ca. 1860, Plains, Kiowa, rawhide, tanned deerskin, cotton cloth, glass pony beads, wood backboards.



# PEOPLE & PLACES ▼ ▼ ▼ ▼ ▼

## Chickasaw Gov. presents at ESPN college awards show

By CARRIE BUCKLEY  
Chickasaw Nation Media Relations

ADA, Okla. – Chickasaw Nation Governor Bill Anoatubby presented the Jim Thorpe Award to University of Tennessee safety Eric Berry at The Home Depot ESPNU College Football Awards ceremony Dec. 10. Anoatubby was chosen to present the award at the ceremony conducted at the Walt



Gov. Bill Anoatubby

Disney World Resort in Lake Buena Vista, Florida. The governor was among several former College Football Hall of Fame members who honored current collegiate stand-outs. Other presenters included Lou Holtz, Troy Aikman and Steve Young. The Jim Thorpe Award for best defensive back in college football was created in 1936 and has been accepted as one of the nation's top collegiate sports honors. Regarded by many as the greatest athlete of all time, Jim Thorpe was a member of the Sac and Fox tribe. He excelled in professional football, baseball and basketball and earned two Olympic medals, setting records that would go unbroken for decades.



A soldier helps carry toys to a waiting semi-truck.

## Casino helps fill 2 semi-trucks with toys destined for needy children

TULSA, Okla. – River Spirit Casino teamed up with thousands of motorcyclists Dec. 13 for the 30th Annual ABATE (American Bikers Aimed Toward Education)Tulsa Toy Run. The run was to benefit the United States Marine Corps Reserve Toys for Tots program and the Laura Dester Children's shelter. “This is our second year to be apart the toy run and we are happy that River Spirit helped ABATE reach their goal of filling two semi-trucks with toys. Many children will have smiles on their faces this Christmas just because of this event and the generosity of the participants.” Tiffany Ellis, Public Relations Manager at River Spirit Casino, said.

Lee McArdle, president of ABATE praised the event. “This is a great coming together of the whole community. We’ve got all kinds of motorcycles and all kinds of riders,” he said. There were over 6,000 bikes that took part in this event, which is 2,000 more than the total from last year. McArdle also said that he was grateful for the beautiful weather and the good spirits of all of the participants.

For more information, please visit the ABATE website [www.ABATEofTulsa.com](http://www.ABATEofTulsa.com) As an active community partner, River Spirit Casino provides a positive economic impact for Tulsa and surrounding towns, River Spirit's opening added 650 new jobs. Proceeds from gaming operations help to fund a variety of Muscogee (Creek) Nation service programs such as housing, education, elderly assistance and healthcare. For more information on the tribe's history and government, visit the Muscogee (Creek) Nation's Web site, [www.muscogeenation-nsn.gov](http://www.muscogeenation-nsn.gov).

## Cherokee choir holding auditions

TAHLEQUAH, Okla. — The award-winning Cherokee National Youth Choir will hold auditions for new choir members on Tuesday, Jan. 5, 2010, at the Cherokee Nation tribal complex south of Tahlequah. To be eligible to audition, students must have entered the 7th through 11th grades by the fall of 2009 and must be a citizen of the Cherokee Nation. Choir hopefuls need to bring a copy of their blue Cherokee Nation citizenship card and a letter of recommendation from a school official with them to their audition. The school letter should state that the student is currently in good standing at his or her school. The Cherokee National Youth Choir performs traditional Cherokee songs in the Cherokee language. The Choir is made up of 40 Cherokee young people from northeast-

ern Oklahoma communities. Its members are middle and high school youth between 6th and 12th grades. The students compete in rigorous auditions every year for inclusion in the Cherokee National Youth Choir. The Cherokee National Youth Choir is funded solely by the Cherokee Nation, and administered through the Cherokee Nation Education Department. The group has recorded eight CDs, and has received numerous national awards for their music and ambassadorship. To learn more, please visit [www.youthchoir.cherokee.org](http://www.youthchoir.cherokee.org). Auditions are by appointment only and may be scheduled by contacting Kathy Sierra at (918) 453-5638 or [youthchoir@cherokee.org](mailto:youthchoir@cherokee.org)



# Winner Wonderland.



### 2010 New Year's Eve Out With The Old, In With The New

New Year's Eve • 5 pm – 1 am  
Hot-Seat Drawings for up to \$2,010 Cash

Are you ready for New Year's Eve? Join us and ring in 2010 in style! We're having hot-seat drawings from 5pm–1am for up to \$2,010 cash. Enter by playing with your Guest Rewards card. Get here early for the best New Year's Eve ever. Then, play your way into a happy New Year!

### Right on the Money

Sundays in January • Noon – 5 pm  
Hourly Hot-Seat Drawings for Free Play & Cash

Join us for Right On The Money on Sundays in January. During hourly hot-seat drawings from Noon–5pm, we'll call the name of one lucky Players Club member to spin the Prize Wheel. If luck is with you, you could win up to \$50 in Free Play or \$500 cash! Start earning entries January 1 with every 40 points earned on your Guest Rewards card. There's nothing like a good game to get your heart pumping faster. So fire up your spinning arm and come play to win!



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